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ADDRESS OF VERY REV. FATHER GENERAL

WLODIMIR LEDOCHOWSKI, S. J.

AT THE

World Exhibition of the Catholic Press

Your Eminence,
Your Excellencies,
Ladies and Gentlemen,

I feel it is my duty in the first place to address a cordial and sincere word of thanks to you, Mr. President of the organizing Committee, for the very kind remarks that you were good enough to make about the apostolate of our periodical press. Carrying out the august wishes of the Supreme Pontiff now gloriously reigning, you have planned with breadth of vision, and with unremitting care have aided and promoted this great World Exhibition of the Catholic Press, and now, as it is about to close, you have organized these national and sectional meetings that are being held each day in this magnificent hall. Thanks therefore to you and your collaborators; and likewise most lively thanks to His Eminence and to all this splendid gathering of distinguished persons and our faithful friends who in answer to our invitation are honouring with their presence this modest meeting of ours.

I.

We limited ourselves to inviting only those present in Rome, without extending our invitation to other

cities. And as it is, we did not invite all our friends, who, thanks be to God, would have been too numerous even for this vast hall. But we confined ourselves to the laity, and in its ranks only to those who have had or have more direct and immediate relations with our Order, such as alumni of our colleges, members of associations directed by us, such as Sodalities of Mary, and Workmen's Retreats, those attending our schools, and others similarly connected with our work.

But in spite of these limitations it seems to me that a mere glance at this gathering, in which all classes of society are represented, would suffice to establish the fact, that it too, like each one of the various similar gatherings that have preceded it or have already been announced, has a character and features of its own that immediately distinguish it. About thirty years ago in an article on the Society of Jesus, which moreover, though written by a protestant, was quite objective, an eminent Jurist, Professor of the University of Berne, confessed that he had never found in documents the proof of the existence of a secret third order of the Jesuits, but in view of the fact that the belief was so widespread, he inclined to think that it really existed. You all know, dear friends, that such is not the case. We have not, as many ancient and venerable Orders very holily and with great usefulness for the Church have, a third order either public or secret. But you also know that all those who come more closely in contact with the Society, in its works of priestly ministry and religious training, generally remain affectionately attached to it in a very special way, by a bond, that is intimate though altogether interior. It is the bond of esteem and good will, of mind and heart. I have continual experience of this; from all parts of the world, people of every class of society and of every tongue, who though they do not know personally poor Father Ledòchowski, come to visit me merely to tell the Father General of the Society of

Jesus of their esteem, their devotion and gratitude to the sons of St. Ignatius, who have educated them or in some way helped them to walk better in their way of life. And today, you repeat to us these sentiments with the eloquence of your most welcome presence. You repeat it not only in the name of Rome and of the associations established here, but also in the name, one may say, of all the other parts of Italy, whence many of you, though living in Rome, have come, and in the name of the different illustrious nations of Europe and America represented here in the persons of their most Excellent Envoys to the Holy See, our devoted alumni, or in the person of some particular distinguished citizen or conspicuous benefactor or friend of the Society of Jesus.

II.

I am very happy that in the presence of an audience so distinguished and friendly this happy occasion is offered for making better known, rather I might say simply, for making known a part of the activity of the Society of Jesus,—the periodical press; because, for reasons that it is not the place here to consider, it is unbelievable how little known are the more important activities of the Society not only in this field but in so many others. And yet the Glory of God requires that such works should be known, first of all to give praise and render thanks for them to the Giver of every good gift, in the second place in order to extend the holy influence of that same good, which they, with the help of the Lord, effect for the reign of Jesus Christ in this world, that has gone, alas, so far from Him. The more detailed explanation of the various groups of our periodical press will be given by Father Francesco Gaetani, who is well known to many of you, the Vice-director of the "Civiltà Cattolica" and Professor of the Gregorian University.

I confine myself to pointing out very briefly what

may be called its most characteristic mark. This is none other than that which St. Ignatius stamped on the entire work of the Society of Jesus which he founded. In the Bull of Julius III of 1550, which can be called the fundamental Bull of our Society, because it contains the essential points of our Institute later developed in the Constitutions of St. Ignatius, it is said that the Society of Jesus is principally instituted "for the propagation of the faith and for the benefit of souls in christian life and doctrine." This purpose, at once so general and yet so clearly specified, has ever directed and still directs the whole activity of the sons of St. Ignatius in every field of apostolate. And to consider solely the field of the press, right from the first days of the Society, St. Ignatius himself, and shortly afterwards the two great Doctors of the Church, St. Peter Canisius and St. Robert Bellarmine, in the lapidary phrases written in our section of this Exhibition, and still more by their example, opened for the Society a vast field of activity distinguished by these three qualities that the Holy Founder demands in all our works: solidity, actuality, universality.

III.

Solidity of doctrine; that is to say, our press proposes to teach the different classes of society, occupied in the various fields of human endeavour, the sure teaching of the Church. Without entering into questions of politics or of party, it has in view only the purpose of making ever better known the grandeur and beauty of our holy faith and of pointing out the way that in accord with it we should follow in whatever activity Providence may assign to each one. Thus too we have no personal doctrines or individual spirit; but only the simple "sentire cum Ecclesia", which St. Ignatius in his golden book of the Spiritual Exercises recommends to all,—to follow faithfully the guidance

of the Supreme Pastor of the Church, the Vicar of Christ, to whom we are bound by a special vow. At times this steadfast fidelity has brought us great opposition and bitter adversaries, principally on the part of the enemies of the Church, who see that we are inflexible in the matter of principles and not disposed to be carried away by ephemeral currents of modern thought or to allow ourselves to be drawn to right or left. Yet in all sincerity even our opponents value this inflexibility and it wins for us the esteem of very many.

But for all that the press of the Society does not exclude a sane modernness; in fact the greatest possible actuality must be another of its characteristic marks. Studying the needs of their age the sons of the Society entered the lists against the enemies of their times. Thus in the first years St. Ignatius, St. Peter Canisius, St. Robert Bellarmine and so many others, aimed the weapon of the press against the errors and false ideas of protestantism. Thus in our own day, aiming at the most real danger and evil, we direct our efforts in a special manner against atheistic communism, either by founding new periodicals for the purpose, or by using the periodicals already existing to spread a greater knowledge of the present danger, and thus forearm the readers against the cunning propaganda of communist errors. The former, we see, has been done in America and France and especially in Rome, where the "Lettres de Rome", edited in several languages, provide certain and unpublished information on atheistic propaganda.

The last mark of our press, universality, is derived from the other admirable book that our Founder has left us, the Constitutions. These teach us that the more universal the good is, the more divine it is, and they direct us continually towards the greater glory of God. Folowing this guidance we do not set for our press any one particular end however useful and holy;

but we direct it, like all the rest of our work, to that highest and most universal end to which is ordered the entire universe and which alone will remain for eternity: the glory of God. Hence it is that it embraces every field: from the loftiest speculation, from the profoundest scientific works and those for university-trained readers, to the popular leaflets of piety and apologetics that in hundreds of thousands of copies are spread among the masses. And in all these fields by every device and to the highest degree, though always within the limits of the spiritual and supernatural means proper to our vocation, it seeks solely to promote the glory of God and the true happiness of men.

This threefold mark of solidity, actuality, universality, explains the great development of our press in profundity, variety and diffusion, that has struck the most competent visitors of the exhibition, even though the necessary restriction of space did not allow us to place in full light all the various types of our periodical publications.

And now not only in my own name but also in the name of the whole Society of Jesus, I express once again our sincere and heart-felt thanks to all—to our students, our alumni and all kind friends, whom we are happy to see represented in you. With that I leave to Father Gaetani the pleasant task of explaining to you in a brief review the meaning and importance of our periodical press.

ADDRESS OF

FATHER FRANCIS M. GAETANI, S. J.

The first impression on entering the room assigned to the Society of Jesus in the World Exhibition of the Catholic Press, is one of astonishment at the very large number of the Reviews arrayed for inspection.

Some of them are represented by a single issue, others are grouped in a frame merely with the covers or titles. Astonishment is increased if one looks at the upper part of the middle wall and reads those figures: Reviews of general culture, 26, scientific, 152, missionary, 77; devotional, 596; of colleges, 261; total, 1,112; annual circulation, 133,206,769; subscriptions, 13,340,-060; languages, 50.

It is the purpose of this short account to serve as a guide to the exhibit. We shall first attempt to interpret the cold but potent language of figures and statistics, and later on to discover the characteristics of the 1112 Reviews directed by the Fathers of the Society of Jesus, to penetrate into the heart of these tireless apostles of the pen and learn the spirit animating their apostolate of the press.

On the middle wall, among the Reviews of general culture, the place of honour is given to the "Civilità Cattolica", founded in April of 1850 by order of Pius IX, "in order to present a forceful and well-balanced confutation of the pernicious writings and errors that are being cunningly spread abroad in our time." In fact the battles fought by the Roman periodical in these 87 years of its existence for the defense of the Catholic religion, for the rights of the Apostolic See, for the growth of sound doctrines by a return to the Angelic Doctor by the combatting of successive errors as they appeared, by the christian solution of burning social problems,—these and other battles, difficult but glorious, have deserved for the first of the Catholic Reviews of general culture now in existence, marks of the kindliest good-will on the part of the five Sovereign Pontiffs who have succeeded to the throne of St. Peter. But the worthy purpose that aroused the zeal of the founders of the "Civiltà Cattolica" to publish a Catholic Review of general culture, and that was carried out by order of the Vicar of Christ, has obtained a remarkable testimonial in the history of the

25 sister Reviews, that the "Civiltà Cattolica" has seen grow up one after the other around her.

The result is that today the Society of Jesus directs 26 Reviews of general culture, published and circulated in almost all the nations of Europe, and in Syria, India, China, the Philippines, Jamaica, the United States, Latin America. Twenty-six Reviews that by their treatment of the most disputed problems of the day, by their christian philosophy of history, in their comments on great religious and social events, their news of ascertained scientific progress, their serious book reviews, mould the minds of hundreds of thousands of readers on the lines of Catholic thought and life.

Besides the 26 Reviews of general culture there are 152 Reviews of a scientific character published by Universities and other centres of higher studies directed by the Jesuits.

Among these the first place belongs to the Alma Mater, the Pontifical Gregorian University, with its 75 Professors and five faculties attended by 2198 students of 53 nations. Affiliated to it is the Institute of Religious Culture for laymen with its almost one thousand regular members, among them many representing official and university Roman life. The University together with the two associated Institutes, the Pontifical Biblical and the Pontifical Oriental, publishes 15 periodicals. Another 50 Reviews are published by the other numerous faculties and Seminaries for sacred studies directed by the Society. Here we have a group of periodicals that with the most severe scientific criteria, the publication of positive scientific conclusions and suitable aids for pastoral ministry, efficaciously help to advance theological, biblical, juridical, philosophical, historical, missiological studies, the knowledge of the Ancient East, the Union of the Churches, (to which are specially devoted three Reviews), the historical, theoretical and practical

knowledge of ascetic and mystical theology, hagiographical research, and the other auxiliary studies that the Reigning Pontiff in his Constitution "Deus Scientiarum Dominus", has prescribed for the solid, scientific and sanely modern formation of the future ministers of the Sanctuary.

But the Jesuits do not direct only Faculties and Seminaries of sacred studies. Hence one will not be surprised to see several scores of Reviews that deal with classical philology, modern literature, law or engineering, medicine, biology, chemistry, commercial sciences and business management, arts and trades, and journalism. Nor are lacking Reviews for the blind in Braille. All these Reviews represent the 33 Universities and higher institutions for the laity directed by the Jesuit Fathers: Versailles, Lille, Antwerp, Liège, Namur; the magnificent higher Institutions of Madrid, Sarrià, Bilbao-Deusto; the 14 Universities of the United States,—Georgetown, the oldest, Fordham, which is perhaps the largest Catholic University of the world, with 8000 students and ten periodicals; Marquette which among its nine Reviews publishes "Hospital Progress", the organ of an association of Catholic doctors and nurses spread throughout the United States and Canada. Besides the United States, Beyrouth, Bombay, Mangalore, Calcutta, Madras, Trichinopoly, Manila, Shanghai, Tientsin, Bogotà, and the Catholic University of Tokyo, that has cost and still costs many sacrifices, but is rich in joyous hopes for the lands evangelized by Xavier and watered with the blood of so many of his brethren.

A new group of Reviews shows us another field of Jesuit activity. These too are deserving of mention not merely for their splendid contributions in the field of science but also for their merits in the service of man. They are 15 Reviews of meteorological, seismological, astronomical, thalassometrical, and similar researches carried out by the 21 Observatories directed

by Fathers of the Society. Among these we cannot pass over in silence the Observatory of Belen in Havana, that of Zi-ka-wei in China, and that of Manila in the Philippines. These observatories annually have been instrumental in saving thousands of human lives.

Other Reviews take us from meteorological to social storms. There are 70 Reviews devoted to sociological questions. Some propose and discuss social doctrines and contain valuable information from first hand sources, such as the "Dossiers de l'Action Populaire" and the "Lettres de Rome"; others promote Christian social action among various classes, doctors and nurses, engineers and farmers; still others bring the voice of Christ into the families that are sorely tried by present-day social and economic crises: such for instance is the Parisian weekly "Peuple de France" with 700,000 copies, and the 80 monthly bulletins of the "Action Paroissiale" that are spread through Canada in 122,000 copies.

If we pass from Christian social action to the preaching of the Gospel in Mission lands, we find (apart from the Reviews published in Missionary countries, but belonging to the groups already mentioned or to be mentioned later), 77 Reviews either of a scientific nature on the various branches of missiological studies, or of propaganda and missionary collaboration. Among the latter are the periodicals of the flourishing Missionary League of Students. These Reviews tell of the apostolic work of 3353 Jesuits in the 50 Missions entrusted to their care. In this field of action, the field beloved, desired and insistently asked for by the sons of St. Ignatius, in this field made fertile by the sweat and blood of so many thousands of Jesuits, who from the beginning of the Society have dedicated themselves to the evangelization of the heathen, we see the splendours of science flashing amid the heroism of apostles.

But there is more yet. Among the apostolic minis-

tries of the Society there are four others similarly beloved by the sons of St. Ignatius: the Spiritual Exercises, the education of youth in the colleges, the Sodalities of our Blessed Mother, and the Apostleship of Prayer. All these four ministries have their special Reviews.

Among the Reviews on the Spiritual Exercises of St. Ignatius, some illustrate the history and exegesis of the text, others promote the use of the exercises, others help to carry on the good results in those who avail themselves of this precious means of Christian sanctification. In 1934 alone, Fathers of the Society gave closed retreats to 701,614 persons, of whom 416,559 were of the laity. There are, moreover, Retreats for Workmen and Leagues of Perseverance that with their bulletins keep burning the fervour of Christian life among the tens of thousands of those enrolled. The city of Rome alone has 42 Sections with 15,000 men enrolled.

As many as 261 Reviews with striking covers tell of the 389 colleges in which the sons of St. Ignatius educate in the love of Christ, the Church, and their country, 117,000 boys; 125 Reviews represent the 64,213 Sodalities of Mary aggregated to the Prima Primaria of Rome, with their six million members; six millions consecrated to Mary from every rank and class of society. The Mesengers of the Sacred Heart are 72 Reviews published in 44 languages with an annual circulation of 29,207,964 among the 35 millions or so of enrolled members of the Apostleship of Prayer. In addition there are 18 Reviews distributed in nine languages among the four millions enrolled in the Eucharistic Crusade. Nearly forty millions! An immense army, most powerful and peaceful, that every day and every hour of the day, in every corner of the earth and in every language, raises to the Sacred Heart of Jesus the same prayer, offers to Him

sacrifices and sufferings for the same intention that is approved and blessed by the Vicar of Christ.

This is a hasty, perhaps over-hasty review. But it suffices to give a fair idea of the periodical press of the Society of Jesus. After it one feels the need of summing up somehow this vast apostolate, and of discovering, if possible, the secret of such fruitful labour. The need is met by reading the motto that runs all the way round the upper part of the walls of the room we have been visiting: Variis in gentibus—variis linguis—varia ratione—varia in acie—uno corde—una mente—uno consilio—uno Duce—Christi Dei Vicario. The greatest variety of nations, tongues, methods, fields of action, brought together and animated by the closest union of heart, mind, purpose and command. Variis in gentibus: the publications of the Society are intended for all nations and races, from the most civilized to the least cultured; for all classes of society, from the ministers of the Sanctuary to the laity, from the intellectual classes to young children, from the professors of the Universities to the youth of the colleges, from the high officials of the States to the workman of the factories, to the humble tiller of the soil who can barely spell out the parish bulletin or little sheet of propaganda.

Variis linguis: 50 different languages in 1112 Reviews;—with the learned Catholic tongue of Latium, are found almost all the spoken languages of the West, including those of minor ethnic groups, and many languages of the peoples of the East and missionary countries. Moreover the ancient glorious tradition of the Jesuit missionaries, who mastered the least known languages and most barbarous dialects in order to become grammarians and lexicographers and bring their neophytes to a higher grade of civilization,—these traditions are not yet dead, as one can see for oneself from the missiological, ethnographical, and philological Reviews displayed.

Varia ratione: the greatest variety of method, as we have seen; reviews intended for specialists or readers of average culture, or the youth of the colleges and the Sodalities; popular reviews that strike the imagination, then reach the mind and move the will. This variety bears witness that nothing is neglected by these apostles of the pen in the exercise of their zeal in every field.

Varia in acie: the periodical press of the Society is extended to every field: sacred and profane sciences, general culture, university teaching, scientific research, piety, education, social action, missions. . .

In a word, these apostolic labourers of the mystical vineyard examine carefully the needs of the souls entrusted to them and carry out their apostolate with broadminded criteria of action and a sober modernness in choice of means. They avail themselves of the press because they know its power. If the press is often the cause of the gravest evils for individuals and for society, it is also an efficacious instrument, oftentimes an indispensable instrument of apostolic propaganda, bringing the word of Christ to many who are not reached by the voice of the apostle. For that reason the apostle turns writer, and installs, if need be, the first printing-press in the remotest missionary countries.

But all this variety, that is almost universality, is vivified and unified by one soul.

Uno corde: the sons of St. Ignatius, so diverse themselves in origin, race, talents, inclinations, are one heart. The same ideal, the same vocation, the same discipline, the same apostolic zeal unites them in the charity of brothers. From this union of hearts arise the cooperation and mutual help that unify their apostolate, rendering possible that universality that is characteristic of the Society.

Una mente: if union of hearts is wonderful among men so diverse in origin and character, union of minds

is still more wonderful among men who think, study, discuss, write and cultivate sciences and studies the most various. Yet the same ascetical and religious formation, the same long training in fundamental studies, the same spirit that informs all their life, unites their minds without destroying individuality and controls the most diverse tendencies without stifling them. But this unity of heart and mind could not remain vital, were it not animated by unity of purpose.

Uno consilio: as in other ministries, so too in the apostolate of the press, the genuine son of St. Ignatius has, and cannot but have one purpose; that in all and above all there be rendered glory to God, a glory ever increasing, ever extending: ad maiorem Dei gloriam.

Nothing else is an end in itself; it is only a means to lead the men of our time as they are, with their modern tendencies, following with them along their own way, long or short as the case may be, easy or arduous, to lead them to know God, to serve, to love and glorify Him. The carrying out of this purpose is accomplished through unity of command.

Uno Duce, Christi Dei Vicario: in this point shines forth in its fulness the genius of St. Ignatius. In the organization of his Society he has left an incomparable model of the most consistent unification of the greatest variety of men and undertakings. It is a model that has served as an inspiration for the majority of Founders of new religious institutes. The sons of St. Ignatius scattered throughout the world, in the large colleges, in the small residences, in the lonely missionary stations, are united by the bonds of the most strict and filial dependence on their Superiors. Members of a community are dependent on the Superior of that community; these Superiors are dependent on Provincials; Provincials are dependent on the General, and the General depends entirely and unconditionally on the Vicar of Christ. At a word of the Pope these 25,000 men in the spirit of faith and with-

out questioning, promptly advance or retire. For they are not and do not desire to be anything but a flying squadron, ready to rush where the Chief sends them; a group of sentinels on the outposts ready to descend into the fields not yet won and receive the first blows; a phalanx of infantry, lost to themselves, gained for Christ and His Vicar.

That is the secret of all the apostolic life of the Society: the true character and final purpose of the 1112 Reviews displayed in that room: that is the fire that consoles and energises these writers amid the insistent demands of self-denial, the anxieties and the weariness found in the apostolate of the press. They live, struggle, suffer, fight for only one purpose; that in all and by all glory may be given to their God.

A. M. D. G.

HISTORY OF THE JESUITS IN THE PHILIPPINES

A Brief Sketch

THOMAS B. CANNON, S.J.

FIGURES FOR 1671. Statistics of the Philippine Province for 1671 show that there were then 101 men in the islands—71 priests, 15 scholastics and 15 brothers. In addition to the houses already mentioned, there were missions in Ilocos, Jolo and the Marianne Islands.

THE CASE OF ARCHBISHOP PARDO VERSUS THE RELIGIOUS ORDERS

The year 1682 was a sad one for the Society, as it marked the beginning of the worst quarrel in which the Jesuits of the Philippines were ever involved. The Archbishop, Felipe Pardo, who was a Dominican, had been having a great deal of trouble with the *Audiencia*. It is difficult to understand the actions of this prelate in the sanest moments of his rule; but it was just when he was most irritated that Ours had the little tact to bring up once more the question of the precedence of our university over Santo Tomas, citing a decree of the Council of the Indies. The Rector of Santo Tomas, Fray Juan de Santa Maria, sent a violent letter in answer to the Vice-Provincial, full of threats as to what he would do if the decree were published. But he did not stop at threats; he denounced the Society to the Archbishop, accusing it of violating the sacred canons. The Archbishop instituted a canonical process against the Society. An investigation was made into the sales and purchases of the Society; it was shown that the Jesuits sold, in Manila, the products of their *haciendas* and there bought the things necessary for the missions. On the strength of this ridiculous accusation the Archbishop attempted to excommunicate the Vice-Provincial.

That was bad enough, but worse was still to come. Fr. Jeronimo de Ortega, S.J. became executor of the will of one Don Nicolas Cordero,—why, we do not know; Jesuits are not usually engaged in such business, but there may have been some special reason. At any rate, Fr. Ortega presented the accounts to the *Audiencia*. Archbishop Pardo, hearing of this, demanded that the accounts be given to him, though they did not pertain to the ecclesiastical forum. Ortega answered to that effect. The Archbishop replied that he would excommunicate Ortega if he did not hand over the papers. Ortega answered that the *Audiencia* already had them and it was impossible to hand them over. So the Archbishop excommunicated Father Ortega.

The *Audiencia* decreed that the accounts were purely legal, and none of the Archbishop's business. Pardo had been having a great deal of trouble with the Governor-General, Juan de Vargas. The two men were bitter enemies. The Archbishop refused obedience to twenty royal decrees, and finally the *Audiencia*, with the governor's approval, decided that it was time to get rid of him. At two o'clock in the morning of March 31, 1683, the Judges of the *Audiencia* marched with a company of soldiers to the Archbishop's palace, took him up, carried him to a ship and deported him to Lingayen. The auxiliary bishop of Manila, who was also a Dominican, was likewise banished from the city; the chapter of the cathedral finally accepted the jurisdiction of the diocese and appointed an administrator, who was recognized by all except the Dominicans. The *Audiencia* then surrounded the Santo Tomas Convento with soldiers and arrested and deported the Dominican Provincial and several other Dominican Fathers. They sailed for Spain but the Provincial died almost immediately after he arrived.

The Jesuits tried to steer clear of the conflict between the secular and ecclesiastical powers; but there

were some causes of friction. On August 24, 1684, a new Governor-General arrived,—Gabriel de Curuzelaegui. Seeing the trouble, he called a meeting of the Provincials of all the religious orders except the Dominicans, and asked each one what course should be adopted. The Jesuit Provincial, Fr. Francisco Salgado, said that according to the Jesuit Constitutions, the Society was bound to remain neutral whenever the chief powers of the state were opposed to each other. The Franciscan said that the present government suited him. Both Augustinian Provincials said that the Archbishop should not have been deposed. At a result of the conference, the Governor resolved to restore the Archbishop and try to pacify the city.

So the Archbishop was restored to his see, as was right. All might have gone well had he had even a little tact. But he at once suspended the Dean and the canons of the cathedral chapter from saying Mass, administering the Sacraments, and attendance at choir. He excommunicated the former Governor-General and the Judges and all who had deported him. For absolution from this excommunication, he required all the solemn penances of the Inquisition. Vargas was sentenced "to stand daily for the space of four months at the entrances to the churches of the city and of the Parian and in the thronged quarter of Binondo, attired in the habit of a penitent with a rope about his neck and carrying a lighted candle in his hand." Finally, in March 1685, the Archbishop gave them all a great speech on all their sins, made them sign documents attesting their detestation for their offenses, and publicly absolved them, on a platform before the cathedral. The only thing that the Archbishop dispensed with was the beating with whips!

All this did not tend to calm the minds of the people. The Archbishop, who was convinced that all his troubles originated with the Jesuits, kept up a continual series of petty accusations against them.

A series of calamities then followed, beginning with a severe earthquake. In 1685 an epidemic of smallpox carried off many people. In 1686 the rains were so heavy that all the crops were destroyed. In 1687 the Acapulco galleon failed to arrive. Next came a locust plague, a fire swept away Tondo; a catarrhal epidemic left the streets empty, to cap it all, the Archbishop imprisoned, for a time, the judges and auditors of the *Audiencia*.

In 1687, two judges of the *Audiencia*, Diego de Vera and Pedro de Bolivar, smarting under a punishment of the Archbishop, turned for assistance to the Governor; he however, upheld the Archbishop. The two judges therefore decided that Coruzelaegui was not a capable Governor and formed a conspiracy to replace and deport him. But Coruzelaegui discovered the plot in time. He arrested and deported de Vega; but de Bolivar, in order to avoid arrest, fled to "sanctuary"—to the Jesuit College of San José which was attached to San Ignacio University.

The Governor asked leave of the Archbishop to invade the sanctuary and arrest Bolivar. The Archbishop agreed willingly. The Jesuits, it seems, "played dumb". They went on with their work. Any criminal was allowed to seek sanctuary in a church. If the Archbishop gave leave to invade the sanctuary, it was the business of the soldiers to find their man—not the Fathers' business. They played the game remarkably well, though to their own great discomfort. For nine continuous days soldiers occupied the Jesuit house and church, seeking Bolivar. Night and day they ransacked the house, destroying property, preventing services in the church, causing great trouble. Finally Bolivar came out of his own accord, unable to stand it any longer. He was exiled to Cagayan. Later he was recalled for trial, but died on the way.

The next act in this comedy of conflict began when in 1687 the Augustinians disputed the right of the

Jesuits to maintain a mission station near the Pasig. At once the Archbishop handed the mission in question over to the Augustinians. In the following year, he took away from the Society the administration of Cainta (near Taytay) and of the island of Mindoro and gave these to the Augustinians.

One of the worst of Archbishop Pardo's deeds was done in 1688. Five years before, one of the judges who had deported Pardo had died a good Christian death, and had been buried in the Jesuit Church of San Ignacio. On Saint Ignatius Day, 1688, as the people were gathering in great crowds before the church, for the fiesta Mass, the Archbishop sent men to attach an edict to the door, declaring the church violated by the burial in it of this excommunicated judge. A little later the Archbishop ordered the tomb excavated. Filipino laborers dug up the floor of the crypt, shovelling up bones upon bones, in utter confusion, seeking the body of the judge. But it could not be distinguished in the mass of disordered skeletons.

Next, the Archbishop began a series of accusations against the Society, calling the Jesuits heretics, men without conscience, men of ambition; he compared them to Huss and Wiclef, saying that they were the most detestable men in the Church. He said that in order to prove their claim to a certain piece of land, the Jesuits had transplanted a tree (which four men with hands joined could not encircle); and that they had for the same reason changed the color of a mountain from black to white! These accusations he sent to be printed in Mexico, Rome, Milan, Holland, France, Italy and Spain. He died at last in 1689.

End of the Conflict. In order to remove the roots of all the trouble, and to show that the Society exercised jurisdiction over its mission territory only for the good of souls, Father Antonio Jaramillo, who was the Procurator of the Missions in Madrid, acting with the approval of Father General, resigned into

the hands of the Council of the Indies, all of the Jesuit mission stations in the Philippines. But the Council of the Indies, instead of accepting the resignation, restored the missions taken away by Archbishop Pardo. The Augustinians handed them back in 1696.

PHARMACY. In 1702 died Brother Jorge Kamel, a great botanist and pharmacist. He founded a pharmacy in San Ignacio University in order to prepare medicines for the missionaries and the poor. It was the best in the city.

RECRUITS. Many Jesuits had died in the Philippines, during the last years of the 17th century, and very few had entered the Society in the Islands, on account of all the trouble. Hence Fr. Jaramillo in 1701 asked permission of the Council of the Indies to send missionaries from Spain. For 14 years none had gone to the Islands, and in that time, 60 priests and 20 brothers had died (Three ex-Provincials died within two months.). Many towns were attended to by a single priest. Father Jaramillo succeeded in his attempt; and the next statistics available show that in 1710 there were in the Philippines 165 Jesuits.

MISSION OF THE CAROLINE ISLANDS

The first attempt to evangelize the Caroline Islands was made in 1710 by Jesuits of the Philippine Province. Fathers Jacobo Duberon and José Cortil, both Flemings, reached the Islands in a small ship from Cavite and disembarked on the Island of San Andres in order to gather some information about the natives and plant a cross. But in the meantime, strong winds arose and forced the ship to weigh anchor, and the two missionaries were abandoned. In later years it was taken for granted that the two priests had been put to death by the savages.

FR. CLAIN, FOUNDER OF "BEATERIO". In 1717 died Father Pablo Clain, a Bohemian, who was a gifted

writer, a famous botanist and an able linguist. He was Provincial from 1707 to 1710. He had also been Professor and Rector of the College of San José, and for many years was a zealous missionary. He spent thirty-five years in the Islands. He wrote seven books in Tagalog on religious topics; but his best known work was a simple medical treatise in Spanish, entitled "Easy Remedies for Various Ills", which for a long time was in daily use by our missionaries. It was Father Pablo Clain who in 1684 founded the Congregation of the Sisters of the "Beaterio de la Compañia de Jesus", an order of Filipina nuns destined for work on the missions. Today, except for the Franciscan Sisters of Mary at Jimenez, the Beaterio Sisters are the only nuns in Mindanao. (Their Institute was approved and blessed by Pope Pius XI on October 22, 1931).

FORT RESTORED. 1718 saw the restoration by Governor Bustamante of the old fort at Zamboanga.

G. G. MURDERED. In 1719 the Governor-General, Manuel de Bustamante, was murdered in his palace by a gang of mutineers, supposed to have been organized and led by the friars and the Jesuits. This is one of the accusations made in Montero y Vidal's History of the P. I. (I,413). In answer to this accusation, a long relation written by a Jesuit may be found in "El Archivo del Bibliofilo Filipino", edited by Retana. Its purpose is to show that Bustamante was a friend of the Society, and that the murder was the climax of the antagonism between the Archbishop and the Governor.

ROYAL COLLEGE. If anyone still doubted that San José was a "Colegio Real", a decree of 1722 settled the matter once and for all, for in that year the King put San José under his special protection and gave it the privilege of displaying the royal coat of arms.

STATISTICS OF 1726. Under date of 1726 we have a detailed list of all the Jesuit houses in the Philippines,

the colleges, mission residences, and the mission stations attended from the permanent residences.

The list follows:

Colleges: San Ignacio University, Manila.
Colegio de Sta Cruz, Tondo (suburb of Manila.) (1705-1758). (Very likely, an elementary school).
Cavite (Cavite) " " " " "
Oton (Iloilo) " " " " "
Zamboanga (Zamboanga) " " " " "
Cebu (Cebu)
Seminario-Colegio de San José, Manila.
Novitiate of San Pedro Macati, Tondo, (Near Manila).

Parishes:

Is. *Luzon*—Rizal Province: Antipolo; San Isidro; Taytay; Sta Catalina; Cainta; Dayap; Mariquina; San Mateo.
Bulacan Prov: San Miguel. (Uncertain —so many towns of same name).
Cavite Prov: Silang, Indang; Maragondon.
Bataan Prov. Mariveles.
Mindoro—(place of residence not given).
Marinduque:—Boac; Santa Cruz.
Cebu—Mandaue; Liloan.
Bohol—Inabanga; Talibong; Loboc; Baclayon; Dauis; Maribohoc; Tagbilaron.
Panay—Oton; Molo.
Negros—Ilog; Kabancalan; Himamaylan; Cauayan; Sipalay.
Samar—Catbalogan; Paranas (now Wright); Calbigo; Boao (now Gandara barrio); Calbayog; Capul; Palapag; Lawan; Catubig; Catarman; Bobon; Sulat; Tubig (now Taft); Borongan.

Leyte—Carigara; Jaro; Alangalang; Leyte; Palompon; Poro; Ormoc; Baybay; Maasin; Sogod; Liloan; Cabalian; Hinundayan; Barugo; Palo; Tanauan; Dulag; Abuyog; Dagami; Burauen.

Mindanao—Zamboanga; Dumali; Siocon; Caldera; Sirawai; Iligan; Dapitan; Langatian; Lubungan; Disakan; Talinga.

Eighty towns are here enumerated, which were ministered to by Jesuit missionaries. A few others are mentioned which can no longer be identified. A study of the list will show that the work of the Society in those days was concentrated in the Visayan Islands, and especially in Samar and Leyte. Of all the towns here enumerated, only three—Zamboanga, Iligan and Dapitan—are still under the care of Jesuit missionaries.

SECOND CAROLINE EXPEDITION. Another crusading expedition sailed for the Caroline Islands in 1731, but only one missionary was put ashore, Father Juan Antonio Cantova, and he suffered martyrdom soon afterwards at the hands of the savages, in a place called Mog-Mog. A map of the Caroline Islands, drawn by Fr. Cantova in 1731, is preserved in the General Archives of the Indies, in Seville.

ANTIPOLO SHRINE. The statue of Our Lady of Antipolo was permanently enshrined in 1748, and has remained in Antipolo ever since.

JOLO AND TAMONTACA MISSIONS

For some time it had been planned to found missions at Tamontaca (in Cotabato) and at Jolo, with the idea of furthering more peaceful relations with the Moros. King Philip V at the request of the Provincial, Fr. Pedro de Estrada, sent letters to introduce the missionaries to the Sultans. All was in readiness for a grand beginning for these missions; and in 1748, the

Sultan of Jolo, Mohamet Ali-mudin, went to Zamboanga to welcome the missionaries. Fr. Juan Angeles and Fr. Patricio del Barrios were assigned to Jolo; Fathers Juan Moreno and Sebastian de Arcada to Tamontaca. The missions were not very successful, however, due to the Sultan's deceit.

BEGINNING OF THE MORO WARS

In 1750, Sultan Mohamet Ali-mudin came to Manila to seek aid from the Spaniards against his brother, who had usurped his throne. The bishop of Nueva Segovia was acting as Governor-General at the time; and it seems that in order to win the Bishop's military assistance, the Sultan professed a desire to be baptized. So the baptism was performed in Manila with great pomp and a good bit of noise. Almost immediately afterwards, however, it was discovered that Ali-mudin was simply playing with the Spaniards; and he was arrested. His brother, Bantilan the usurper, then began a bloody war on the Christian towns of Mindanao and the Visayan Islands. It lasted many years, for the Governor-General, on his part, determined to exterminate the Moros.

MARTYRS OF BOHOL. Almost at the very beginning of this Moro war, two Jesuit missionaries suffered martyrdom; Fr. Nicolas Lambertini, the pastor of Hagna (Jacna) in Bohol, and Fr. Pedro Morales, pastor of Inabanga, Bohol—both murdered by the same apostate Christian, in 1750. The leader of the revolt which took place at this time in Bohol was the notorious Dagohoy.

A MILITANT JESUIT

To this new period of Moro hostilities belong the heroic deeds, in defense of the towns of northern Mindanao, of the Jesuit missionary at Iligan, Father Francisco Ducos, the son of a Spanish colonel. The most striking of his achievements was his defense of

Iligan which was beseiged for two months by the Moros. He finally succeeded in driving them into their vintas and scattering them before him across the bay, only to find on his return that other Moros had invaded the town from the rear. But by this time he had organized the men of the town into a capable militia and at their head, he drove the enemy back to Lake Lanao. Then he directed an attack against the Moro pirates in the Gulf of Panguil where they had fortified themselves. The attack was successful, and from that time on Father Ducos was recognized as the leader against the Moros.

In 1753, Ali-mudin, still kept a prisoner of the Spaniards in Manila, sent his daughter, Princess Fatima, to make terms of peace with his brother Bantilan in Jolo. A treaty of peace was signed by Moros and Spaniards, and it was thought that the war was over. But the peace was scarcely concluded before Bantilan made another raid—the worst yet made by the Moros. Governor-General Obando sent a squadron to Jolo under the command of Miguel Valdez, to punish the treacherous Bantilan; but this expedition accomplished nothing; and, in disgust, Gov. Pedro de Arandia, Obando's successor, took the command of the fleet from Valdez and gave it to Father Ducos! The fleet became known as the "Flotilla of Iligan"; it consisted of two ships and twelve vintas. The militant Jesuit who was its commander built forts at Iligan and Misamis, and conducted a brilliant campaign against the Moros, capturing one hundred and seventy Moro ships and vintas, and innumerable Moro pirates; destroying three Moro villages; and freeing many Christian captives. Father Ducos was wounded many times in battle; and when his campaign was over, he had lost an eye, and his right hand was crippled. But the power of the Moro pirates was broken for the time being at least. The news reached Manila in January 1755 and caused great rejoicing, and the governor

ordered the "Te Deum" to be sung in the Cathedral. A street in Manila (between the Santa Cruz Bridge and the Quinta Market) is still named after Father Ducos. (The Recoletos also have a legendary "Padre Capitan", who likewise, at some time or other, was stationed at Iligan).

MINISTERIA, 1750. About this time, (the statistics are for 1750), the Society had the spiritual care of 209,527 Christians, in 93 parishes.

The Augustinians:	252,962	souls in	115	parishes.
Secular clergy:	147,269	" "	142	"
The Franciscans:	141,193	" "	63	"
The Dominicans:	99,780	" "	51	"
The Recoletos:	53,384	" "	105	"

FR. MURILLO-VELARDE. In 1753 died Father Pedro Murillo-Velarde, a famous writer and missionary. He had been Professor in Manila, Rector of Antipolo, Visitor of Mindanao, and Procurator to Rome and Madrid. He is best known as an historian. His work, the "Historia de la Provincia de Filipinas de la Compañia de Jesus", is now a rare and valuable book; it takes up the history of the Society in the Philippines where Father Colin left off, at the period beginning in 1616, and carried it through to 1716. It was published in 1749. The frontispiece is the first Philippine map printed in the Philippines. (It is known that Fr. Andres Serrano, S.J., made a map in 1707, but it is doubtful whether it was ever printed, and there are no copies left.) Fr. Murillo-Velarde's work was printed on the Society's press in Manila, under the direction of a Filipino printer, a Tagalog, Nicolas de la Cruz Bagay, who was also the engraver of the map. This map of Manila is not the only evidence of Fr. Murillo-Velarde's skill as a cartographer; his plan of the city of Manila was presented to the King in 1739. There still exists in Antipolo a spring named to commemorate Fr. Murillo: *"Ang balong ng marunong"*. ("The learned father's spring").

CHAIR OF MATHEMATICS. At the conclusion of the Moro war in 1755, the Governor-General, desirous of building up a Navy for future defense against the Moros, founded a chair of Mathematics in the University of San Ignacio, as the first step in the realization of his plan.

The first professor was Fr. José Paver, who had accompanied Fr. Ducos in the campaign of Panguil Bay and had assisted in fortifying Iligan and Misamis. The second professor was Fr. Francisco Ortiz who had been with the fleet sent by Obando. The last professor of Mathematics before the Suppression was Fr. Pascual Fernandez, who had labored with much zeal in fortifying Manila during the British seige.

BRITISH OCCUPATION OF MANILA

It was in October, 1762, that the British took the city of Manila. The appearance of the British ships was a complete surprise, for no one in the Philippines had even heard as yet that Spain and England were at war. After a siege of two weeks, the British succeeded in making a breach in the walls, and Archbishop Rojo, then Governor-General, surrendered the city. The British occupied Manila until the end of the war with Spain in June, 1764. The British occupation brought no good results. The commanding general restored to his throne the Sultan of Sulu; and the Moros once more went on the warpath, unhindered by the British, while the Spaniards were helpless.

MOROS AGAIN. The Moro depradations from 1762 to 1770 were the worst in the history of the Philippines. They had never been gentle in their raids; in 1612, Moros attacking one town in Leyte, had carried off 400 people as captives; from another town they had taken 700. But after the British occupation of Manila, the Moros raided even in Luzon, sailing north as far as Ilocos and Cagayan, to attack towns and capture slaves. In 1769, under the very noses of the

incompetent Spaniards, they captured 20 slaves in Pasay.

MARTYRED BY MOROS. Another Jesuit missionary, Fr. Juan Esaudi, gained a martyr's crown during these Moro raids, sometime before 1765.

A TOO VEHEMENT SERMON. In the beginning of 1765, the Jesuit Provincial, Fr. Bernardo Pazuengos, appointed Fr. Francisco X. Puch to give a mission in Manila, "with the object of correcting the many vices which had been introduced into Manila during the invasion by the British"; and in one of his sermons, the missioner made statements attacking minor government officials. A great commotion was aroused. The governor, Torre, and the fiscal, Viana, demanded Fr. Puch's punishment. The provincial laid the matter before the heads of Santo Tomas University, asking advice; the Dominicans took sides with the Jesuits. The provincial declared Fr. Puch "immune and exempt from blame." The fiscal then, in a rage, issued a public "*opinion*", filled with calumnies and invectives. And at this all the religious orders took up the matter, especially resenting Viana's attitude because they had all supported the government so loyally during the English invasion. The superiors held a conference at Tondo and drew up a protest to the King. Soon after, the matter was dropped.

THE SUPPRESSION OF THE SOCIETY IN THE P. I.

By a royal decree of King Charles III, the Society of Jesus was suppressed in the Philippine Islands on May 21st 1768. This decree had been signed in 1767 six years before the Suppression of the Society throughout the world by Pope Clement XIV, on August 16th, 1773.

GOV. RAON. According to some authorities (especially Sawyer), the suppression of the Society in the Philippines was hastened by Simon de Andra, the somewhat dubious hero and leader of the insurgents

during the British occupation and later the self-appointed Governor-General of the Islands. It was, however, left to Governor-General José Raon to carry out the decree. The royal instructions had been to keep the decree a close secret until the day it was to be put into effect; but, according to Anda, Roan was so depraved that he proved unfit even for the one purpose for which he had been sent to the Islands, which was to banish the Jesuits; and he secretly gave warning beforehand to his victims, of the decree which he held against them, in the hope of extorting money from the Society.

The following hypocritical letter was sent by the venal Governor Raon to the King, after he had disobeyed most of the orders relative to the Suppression: (Cf. Blair & Robertson, Vol. 50, p. 295).

"Sire: As soon as I had read, pressed to my lips and placed on my head the respected royal letter of your Majesty, giving orders relative to the expulsion of the Jesuits who were settled in all these domains of your Majesty, and the seizure of their goods, I employed the means that occurred to my loyalty and zeal for the accomplishment and fulfillment of this important business. In consequence, there are sailing as passengers on the ship named "San Borromeo" sixty-four individuals, including the principal Jesuits of this mainland and of the island of Marinduque; and for the removal of a like number of missionaries from the Bisayas Islands four vessels are employed. Meantime I have the aid of the other holy religious orders in occupying temporarily the ministries there—as I fully informed your Majesty in greater detail through the Conde de Aranda. May our Lord preserve the royal Catholic person of your Majesty, as these remote regions need. Manila, July 23rd, 1768. Sire, I kiss your Majesty's royal feet. DON JOSÉ RAON."

CAUSES OF THE SUPPRESSION. It will be interest-

ing here to quote part of Blair & Robertson's account (compiled from various sources, especially from Montero y Vidal's "Historia de Filipinas") of the expulsion of the Jesuits from the Philippines: (Vol. 50, p. 272).

"During two centuries, and under different aspects, two diverse principles came into open opposition: the principle of authority, essential in the Catholic Church, which was the banner of the Society of Jesus; and the principle of rebellion against the past, proclaimed by Protestantism, converted afterward into the encyclopedistic philosophy, and still later taking the form of a social, religious, and political disintegration. To the propaganda of false ideas which was causing so much corruption among the youth, the Society of Jesus opposed solid and Christian education, the defense of its doctrine, and the preaching and example of its members. Charles III had come from Italy with a dislike to the Jesuits. . . The King and his ministers formed plans of reform for the country, which have made Danvila call him 'the most revolutionary monarch of España!' It became evident that these plans could not be made effectual unless the influence of the Jesuits against them could be neutralized."

The Archbishop of Manila, Santa Justa y Sancho de Rufina, who carried out the suppression of the Society, is accused of having been influenced by the French encyclopedistis (Blair & Robertson, Vol. 51, p. 313). At the opening of the Provincial Council of 1771, he made the charge that "all religious were unfit and unworthy to attend the council", a statement that he insisted each one of them should subscribe to in his own handwriting. Such as refused were punished, some by being thrown into prison. (Vol. 50, p. 321).

Archbishop Santa Justa was a Voltairian. He ordained secular priests after one year's training, and bragged about his accomplishments to the King. Charles III himself was an incompetent monarch. Me-

nendez y Pelayo judged him well in saying: He might have been a good village mayor."

In the Preface to Vol. 50 of "The Philippine Islands" by Blair and Robertson, the Editors write: (p. 19): "One of the most important events in the history of Filipinas was the expulsion of the Jesuit order therefrom in 1768. . . The Jesuits had always upheld the principle of authority, as exercised by the Holy See, and were therefore opposed to the claims of the Spanish monarchs; moreover, the ideas of freedom brought from France in that period were already fermenting in Spain, and had great influence in the minds of Carlos III and his ministers; and they saw that the expulsion of the Jesuits from the Spanish dominions would remove the chief obstacles to their designs for governmental reforms and independence of papal interference. In Filipinas this expulsion does not proceed as desired by the Spanish court, with secrecy and promptness; the venal governor (Raon) warns the Jesuits of their fate, enabling them to make all preparations for their departure. Legal proceedings are therefore brought against Raon and his associates in their *residencias*, but some of them die before the suits are ended;. . .Anda. . .instituted these by royal order. . ."

"In the uprising at Madrid in March, 1766, (cf. Vol. 50, p. 284), the popular irritation made the situation exceedingly dangerous, when the Jesuits, all-powerful over the minds of the people, flung themselves into the mêlée and succeeded in appeasing the tumult. . .From all sides the cry of 'Long live the Jesuits!' resounded in the pacified city. Carlos III, humiliated at having taken flight, and perhaps still more humiliated at owing the tranquillity of his capital to some priests, returned to the city. . .The revolt. . .inspired the king with suspicions of the Jesuits. The prince could not explain to himself the fact that there, where the majesty of the sovereign had been defied, the moral

authority of the Jesuits had so easily overcome popular fury."

These attempts to explain the suppression of the Society are at best very inadequate. We shall probably never know the full story.

At any rate, up to the very day of the suppression in the Philippines, the work of the Society continued with full vigor.

The University of San Ignacio at the time had two Professors of Dogmatic Theology, one Professor of Canon Law, one of Philosophy, one of Mathematics, and one of Latin Literature.

JESUIT HOUSES IN THE P. I., 1768. At the time of the Suppression, the following Jesuit colleges were functioning successfully:

Manila: San Ignacio University.
San José. (Seminary).
San Ildefonso. (Santa Cruz, Manila. Probably a grade school).
San Pedro Macati Novitiate.

Cavite: Colegio de Nuestra Senora de Loreto. Probably a grade school).

Cebu: San Ildefonso.

Oton, Iloilo: San José.

Zamboanga: Concepcion. (probably a grade school).

Agaña, Guam, Marianne Is.: San Juan de Letran. (Formerly called "San Ignacio College.") (Probably a grade School).

In all these institutions, the instruction was entirely gratuitous.

The following parishes were administered by missionaries of the Society at the time of the Suppression; and in almost every one of these parishes, a primary school was conducted:

Island of Luzon: Manila, Santa Cruz, San Miguel, San Pedro Macati, Antipolo, Tay-

tay, Cainta, Bosoboso, Mariquina, San Mateo, Payatas, Mayhaligue, Cavite Puerto, Cavite Viejo, Silang, Indang, Naic, Maragondong, Ternate, Calamba, Tunasan, Liang Nasugbu.

Island of Marinduque: Boac, Santa Cruz, Gasan.

Island of Cebu: Cebu, Mandaue.

Island of Bohol: Inabanga, Talibong, Loboc, Baclayon, Dauis, Maribohoc, Tagbilaron, Hagna, Loay, Loon.

Island of Panay: Iloilo, Molo, Mandurriao, Arevalo.

Island of Negros: Ilog, Kabancalan, Guilhunjan.

Island of Samar: Catbalogan, Paranas, Calbiga, Capul, Palapag, Catubig, Catarman, Sulat, Tubig, Borongan, Guiuan, Balanguiga, Bangahon, Basey, Buad.

Island of Leyte: Carigara, Jaro, Alangalang, Palompon, Ormac, Maasin, Sogod, Cabalian, Barugo, Palo, Tanauan, Dulag, Dagami, Burauen, Ilongos.

Island of Mindanao: Jamboanga, Dumali, Siocon, Caldera, Sirawai, Iligan, Dapitan, Langatian, Lubungan, Ilaya, Bayong, Ragonbayon, Cabatangan, Polongbato, Misamis.

Marianne Islands: Agana, Agat, Merizo, Inatajan, Umata, Rota, Saipan.

VALUE OF JESUIT PROPERTY, 1768. The grand total showed NINE COLLEGES AND NINETY-SIX PARISHES administered by Jesuits at the time of the Suppression. There were sixty permanent residences of the Society. According to Blair & Robertson, (Vol. 50, p. 303) the property of the Society was valued at less than a million and a half pesos. To be specific:

The sale of Jesuit houses and estates netted: ₱721,553
Ready money on hand (from interest and the *obras pias*) amounted to: ₱463,882
Furniture, etc., brought the sum of: ₱128,735
The press of San Ignacio Univ. was valued at: ₱ 4,035
The pharmacy of San Ignacio Univ. at: ₱ 2,660
These various sums totalled exactly ₱ 1,320,865

MINISTRY, 1768. Our missionaries were in charge of almost TWO MILLION Souls—about 300,000 of whom had been converted to the Faith. At the time of the Suppression, the number of *new* converts made by the Jesuits on the Marianne and Tagalog missions alone, was estimated at 165,052.

NUMBER OF JESUITS, 1768. There were 158 Jesuits then in the Islands, of whom 20 were Germans or Austrians, 7 Italians, 3 Filipinos, and the rest Spaniards. A great many of them were sent as prisoners to Mexico, and from there to Spain or Italy. The grief of the Filipino people at losing their priests was keen, and in not a few towns, the Jesuits themselves had to calm the enraged people, who could not understand the warrant for so gross an outrage.

DISPOSITION OF JESUIT PROPERTY. The property of the Society was variously divided after the Suppression. Most of it reverted to the government and was then handed over to the other religious orders. This was the case with most of the parishes. For example, the Dominicans received the old Jesuit parishes in Panay and Negros; but after some years, they abandoned these places and the Archbishop turned them over to the secular clergy. The same thing was done with the missions in Mindanao.

A bureau of the government called the "*Temporalidades*" was put in charge of the disposition of former Jesuit property. The government took possession of two branches in Bohol belonging to the College of Cebu, and two others belonging to the College of Iloilo, as well as the Zamboanga estate, on which there was

2,139 head of cattle. horses, etc. The sacred vessels and ornaments of San Ignacio Church were distributed among twenty-two churches and the Cathedral. Other valuable objects, that could be classified as "profane", by some trick of the mind,—such as gold-plated candelabra, altar frontals, lamps, etc.,—were sent to the royal warehouses of Spain.

DISPOSITION OF JESUIT COLLEGES. The colleges suffered a number of changes. Those "colleges" which were evidently nothing more than complete elementary schools, were closed. San Pedro Macati ceased to be a novitiate, and was used simply as a parish church and convento. The Bishop of Cebu petitioned the government to grant to his diocese all the Jesuit property in Cebu, including the College of San Ildefonso, to be used for a diocesan seminary. The petition was granted and the transfer effected in 1783. The name was changed, and the college has since been known (for it is still in existence) as the Seminary-College of San Carlos. The College of San Juan de Letran in Agaña, Marianne Islands, was turned over to the Recoletos.

SAN JOSÉ, AND SAN IGNACIO. San Ignacio University and San José College in Manila, it seems, occupied adjoining buildings. In 1768 this property became the property of the government; but it was soon after transferred to the Archdiocese of Manila, and the Archbishop opened a seminary in the Jesuit buildings; the students, however, attended classes in the University of Santo Tomas.

A hundred years later, in 1872, the Dominican Procurator reported that the funds for the Santo Tomas Medical School were insufficient, and recommended to the government the conversion of the former Jesuit College of San José into the Royal College of Medicine and Pharmacy, of the University of Santo Tomas. All the income from the original foundation made by Figueroa in 1696 could thus be used to defray the ex-

penses of the medical school. A royal decree of 1875 approved this recommendation, and the old college became for a time "The San José School of Medicine." So it remained until the end of the Spanish era.

REACTIONS TO THE SUPPRESSION. The Suppression of the Society caused quite an upheaval in the usually placid life of the Philippines. Austin Craig, describing the period which followed the British occupation of Manila, writes: "A few years later came the expulsion of the Jesuit Fathers, and the confiscation of their property. It certainly weakened the government; personal acquaintance counted largely with the Filipinos; whole parishes knew Spain and the Church only through their parish priest, and the parish priest was usually a Jesuit, whose courtesy equalled that of the most aristocratic officeholder."

The effect of the sudden withdrawal of the Jesuits from the parishes has been described by Comyn, who wrote, in 1820: "The curacies exceed 500, and although all of them originally were in charge of persons belonging to the religious orders, owing to the expulsion of the Jesuits, and the excessive scarcity of regular clergy, so many native priests have gradually been introduced among them that at present nearly half the towns are under their direction. The rest are administered by the religious orders of St. Augustine, St. Dominic and St. Francis." (He then cites the number of religious acting as pastors at 293; the seculars at 201).

It is said that in Mindanao, in 1836, as many as 6000 people were carried off into slavery by Moro pirates, a disaster that would probably have been prevented had the missionaries been left there.

Yet it must not be supposed that the Society's work was soon forgotten. Its influence continued even after the Suppression. To a great extent, the idyllic nature of parish life in the provinces must be attributed to the patient and efficient labor of Jesuit missionaries.

Forty-two years after the Suppression, Tomas Comyn was able to write in his "State of the Philippine Islands in 1810":

"Let us read dispassionately the wonderful deeds of the Jesuits; let us visit the Philippine Islands, and with astonishment shall we there behold extended ranges, studded with temples and spacious convents, the Divine worship celebrated with pomp and splendor: regularity in the streets and even luxury in the houses and dress; schools of the first rudiments in all the towns, and the inhabitants well versed in the art of writing. We shall see there causeways raised, bridges of good architecture built, and in short, all the measures of good government and police, in the greatest part of the country, carried into effect; yet the whole is due to the exertions, apostolic labors and pure patriotism of the ministers of religion. Let us travel over the provinces, and we shall see towns of five, ten and twenty thousand natives, peacefully governed by one weak old man, who, with his doors open at all hours, sleeps quiet and secure in his dwelling, without any other magic, or any other guards, than the love and respect with which he has known how to inspire his flock."

[END OF PART I]

A. M. D. G.

COLLEGE CLASSICS

TOWARDS A MORE EFFICIENT METHOD

While education was certainly meant for the good of the student, yet it was not meant for the student's convience. In order better to understand this statement we must distinguish between education, strictly so called, and training, which is an entirely different thing. Training looks to the acquirement of certain skills, the ability to do certain things well. Education looks to the development of human nature viewed as a whole, with no *immediate* practical end in sight. You can train animals but you cannot educate them. You can either train or educate human beings, and in this country the preference is for training because it is quicker and less painful. And that is what we mean when we say that education is not for the student's convenience. For, sometimes it is painful, and knowledge makes its proverbially "bloody entrance," but the end of education is ethical, towards the higher good, and hence, the student's convenience, which is a good of a lower order, must be set aside.

The backbone of education is the Liberal Arts course, and the mainstays of the Liberal Arts course are the Latin and Greek Classics. But this article is not meant to be a defence of the Classics. The Classics need no defence, but merely to be known. Once known they are their own defence. However, this article *does* aim to point out a fundamental weakness in our teaching of the Classics in College. It will not concern itself with the high school curriculum since all agree that the Classical course in the high school is nothing but the groundwork, the foundation, upon which the real edifice is to be built in college. But after practical experience with, and close observation of the college Classical course, the following conclusion seems in-

evitable, namely, that, as our college Classical course stands at present, it is slowly adding to the general disrepute in which the Classics are held, and, furthermore, it is not producing the results expected of it because it is not adapted to the many different kinds of students which our colleges seem forced to accept.

Perhaps a brief glance at the present Latin curriculum for Freshman year will give us a point from which to start. In the first term of Freshman year, the *Pro Archia* of Cicero, fourteen chapters from the twenty first book of Livy, enough Virgil to prepare the students for sight translation in the mid-term examination, together with a thorough study of the epic, and a brief outline of the history of Latin Poetry up to the time of Catullus, are the requirements. In the second term the *Ars Poetica*, at least in part, selections of from twenty to thirty of Horace's *Odes*, some selections from Catullus, and a short course in Christian Latin Poetry are suggested, although there is no check-up by a Province examination as there is at the end of the first term.

And now, let us place beside this syllabus the varied types of students received into Freshman year. There are, first of all, those who come from our own high schools, who have been trained in a four year Latin course, and to whom, as a rule, the Freshman Latin course presents no outstanding difficulties. Being used to our system they usually fall right into line. The second division consists of those who have had four years of Latin in a non-Jesuit school. In general they are less well trained for our purposes, have covered less matter, and are used to a more easy-going method of procedure. Some are very good indeed, either because of their own native ability, or because they happened to have a teacher in high school who knew how to teach Latin and who could interest them in the subject. In general, however, the tempo of this group

in Freshman year must be slower than that of the former group. Thirdly, there is the division that has had only three years of Latin. In addition to being accustomed to more easy-going methods they have not had nearly enough matter to prepare them for the proper Freshman course. And, finally, there are always a few accepted who have had two years of Latin and a course of tutoring over the preceeding summer. Yet all of these are included within the same class and are expected to cover the same amount of matter.

Now, it ought to be perfectly obvious that, with a class so varied, consisting of three levels of attainment, you might say, there is going to be great difficulty in getting anywhere. Either the teacher goes quickly for the benefit of the brilliant and to the despair of the backward, or else he moves slowly, furnishing time for the backward and boredom for the brilliant. If he hits the middle course he fails to give the bright ones the full benefit of the Classis, and, at the same time, he is still a little too fast for the slower ones to get the full attention they should, not to menion the fact that it is extremely difficult to keep to that middle path.

From the foregoing it seems clear that a real difficulty exists,a state of affairs badly in need of a remedy. For, as things stand, practically none of the students are benefitting by their Classical course in the way they should. Either the quicker-witted are held back or the slow-witted are tortured, and both end by scorning the Classics because they obtained an imperfect view of the Classical ideal. A remedy, then, is the desideratum; a remedy which will react for the good of both students and Classics. This may take one of two forms. It may impose much greater strictness in the selection of students for Freshman year, or it may modify the Classical course somewhat to suit the great variety with which it has to cope. The former

will at once cut the enrollment almost one third, while the latter seems to compromise our Classical tradition. But let us inspect these alternative remedies more closely.

Let us agree that the qualifications of the students entering our colleges should be of the highest; let us agree that we should be as strict as we reasonably can in accepting Freshmen. Yet how are we to go about it in a way that will do justice to the students and to ourselves? Our colleges are not training schools, but educational institutions of the Liberal Arts, and we require a certain type of mind with which to work. On the other hand, we should not exclude from our colleges any students who will benefit from our course. The more students we admit (the while we are strict in admitting them) the greater will be the sphere of our influence, an item not to be neglected when we observe the present state of society.

One way of selection is by way of the entrance examination system which is used in many colleges with varying success. Although the system has some advantages in weeding out the dullards, it also seems to have a few serious disadvantages centering around unfairness to the student. In the first place, the student approaches the examination after a long summer away from the books, and he will certainly be out of practice on the subject. Nor can we reasonably expect the student to prepare himself for the examination during the vacation. And if he did, he would begin the school year feeling less fresh in mind than he should at the start of his college course.

In the second place, no examination can adequately cover the field. It must necessarily be limited in scope, and some important points are often omitted. On the whole, it seems to leave too much to chance. In the third place, an examination is no fair test of a student, either in knowledge or ability. Many students

are at their worst when taking examinations, and if a student's college career is going to depend upon the result of such a situation, it is decidedly unfair.

Another method of selection, the one which is in general use, is to judge the student on his high school rating. Since standards vary so much from school to school, this cannot be an exact criterion, for, oftentimes what would be 85% in one school might easily be 75% in another. Nevertheless, it is to be preferred to the entrance examination because if it has defects they do not militate directly against the student, but rather they are in his favor, for he is more apt to be given the benefit of every doubt, and thus less likely to be unjustly excluded. The main defect is that it is not strict enough. By it, too many get into college who should never have come. Yet it is better to err on the side of leniency than on the side of strictness, because you may always dismiss the bad student, but if you do not accept a student for trial you do not know what you could have done with him.

We come at length to the second form which the remedy for the present difficulty may take, namely, a modification of the Classical course to suit the needs of the students. The idea is based upon the following simple process of reasoning. If you have thirty students in one class, fifteen of whom can do two orations of Cicero thoroughly in one term, and the other fifteen of whom can do one oration of Cicero thoroughly in one term, is it better to keep all thirty in one class, do two orations, and hope for the best, or is it better to divide them into two classes, each doing its maximum work, and thus assure yourself of the best? In other words, the proposal is to have two levels of achievement in the college Classical course.

The year would begin as it does at present and would continue so throughout the first term. At the end of the term, after the dead wood had been cleared away,

each teacher would divide up his class into two parts consisting of those whom he thought fit to carry on the regular course as we have laid it down for the colleges, and those whom he thought capable of getting a good education from the Classics provided they were not driven to distraction by too much matter to be covered, the self-evident principle behind the division being that it is much better to do a little bit thoroughly than very much superficially.

Those who were continuing the regular course would have Latin and Greek in Freshman and Sophomore, and in Junior and Senior they would be permitted to take electives as they do at present. Those who were taking the diluted course would continue Latin and, perhaps, Greek classes of obligation during Junior and Senior years; or, instead of the Greek they could take an elective. Ultimately, they would be given less class matter but *not less work*. They would be pushed just as hard in class, they would be drilled just as thoroughly in their work, but they would not be expected to cover as much ground.

The impression that the diluted course is the land of promise for the indifferent, where the lazy student may get his A.B. after doing half the work done by the students of the harder course, is a false view which must be corrected. The second class of students must have teachers who will work them to the utmost. It cannot be too frequently pointed out that the only difference between the first and second classes is that one covers more subject matter than the other in the same amount of time.

As for finding teachers who are willing to teach the second class of students, that does not seem to be a point against the plan. Since these courses involve no new matter, nor even a new way of teaching, there could hardly be a technical difficulty. With regard to the question of finding time, there seems to be no

difficulty either, for the number of students remains the same and since there are to be no new courses, the time required for each teacher will be the same. It simply means that after mid-term certain teachers will change the roster of their class and teach at a slower pace, while others will change the roster of their class and continue to teach as if nothing had happened.

A point to be noted well is that the method of selection used by the teachers at the end of the first term of Freshman year would not be based upon the percentage grades attained by the students, for marks are not conclusive evidence of a man's ability. Rather, the teacher with his experience would select those students whom he thought fit, regardless of grades. It would be a serious task placed upon each teacher, since he would have to be perfectly objective and merciless in his choice.

A question naturally arises concerning the relation between these two courses. Are they both to be of equal merit? Since the students of the first class cover more matter in the same amount of time as those of the second class, they certainly should receive some recognition for it. Hence, a student completing this course with an average of 75% could be given a diploma with honors, whereas those under 75% and those in the second class, while receiving their diplomas and degrees, would not be graduated with honors.

For the sake of clarity we have considered the system as working only in the Latin class, but it could also be carried over to English and Greek. Young men begin Freshman unable to write good prose, or even to read properly, and yet, according to our syllabus, we are supposed to teach them verse composition and the appreciation of poetry. Again, there are many who enter the Arts course without having had Greek in high school, and who are given a choice of either

Elementary Greek or mathematics. Most of those who choose Greek do so because they do not like mathematics. The quality and enthusiasm of such students may easily be imagined. Hence, we see that there is also room for improvement in both the English and the Greek courses.

The confusion, which at first sight seems inevitable, need not attend the partition of courses in Freshman year, if all enter into the scheme with whole-hearted thoroughness. Half measures, here as well as elsewhere, will only do more harm than good. If each teacher is convinced of the benefits to be had from his subject, provided it is properly presented to the student, and if he is convinced that thoroughness counts for much more in education than does speed of accomplishment or extent of subject matter, then he certainly will be most eager to see to it that the students have the chance for thorough work. He will realise that by assigning a boy to the second class he is not really placing the dunce's cap upon his head, but, on the contrary, he is giving the youngster's talents a chance to develop, talents which, certainly through the inefficiency, and sometimes because of the criminal negligence of the high schools, have become almost atrophied.

This plan is not meant, by any means, to be a radical departure from our system of teaching. It need only be an emergency measure put in practice until such time as the Classics once again come into their own in the high schools. It does not involve extra courses, it does not mean added expense. It merely gives the brighter students the opportunity of experiencing our Classical course to the fullest extent of their abilities, and, to the students unprepared by high school for the full rigors of our course, it affords the chance of developing and expanding, relieved of the pressure of too much matter.

Something must be done if we are to save the Classics for education in the Colleges. Professional schools are now demanding graduates of the Arts, in preference to the science, courses. The Classics, we admit, are not the be-all and end-all of education, but they form a very important part of our Arts course. It is much better, then, to dilute the Classical course somewhat in order that good, but handicapped, students may go through it, than it is to exclude such students from the course altogether. The confusion amid secular education is at last finding its way within our colleges. Either we must permanently join the confused (confused in aims and values), or else we must set to work determinedly to solve the problem.

WALTER J. HANDREN, S.J.

A. M. D. G.

THE XAVIER FREE PUBLICATION SOCIETY AND FREE CIRCULATING LIBRARY FOR THE BLIND

By special request a brief account of the work of the Xavier Free Publication Society and Free Circulating Library for the Blind—from its inception—was published in the Woodstock Letters of February 1934, Vol LXIII, No. 1.

In compliance with a similar and urgent request that we supplement this account from that date, we hereby offer to our readers the following summary of items which may be of interest to them.

The record of the work accomplished up to 1934 as reported on page 71 of the Woodstock Letters of that year will help to visualize what has been added to that record.

The following brief summary of that record will recall that from the day of its foundation to February 1934 the Xavier Free Publication Society with the assistance of its many friends had published in three different tactile prints,

FIRST, in New York Point, some 700 works of art and science, biography, history, poetry, fiction, travels, in addition to ascetical, ethical, doctrinal and controversial works, at a cost of upwards of $75,000. Also the Catholic Transcript, a monthly semi-religious and literary magazine.

SECONDLY, in American Braille, from 1911-1918, some 60 works in the various branches of literature, at a cost met principally by the Xavier Free Publication Society for the Blind of Chicago; "The Catholic Review," a monthly semi-religious and literary magazine, included.

THIRDLY, in Revised Braille, Grade One and a Half, with the cooperation of members of the International Federation of Catholic Alumnae, upwards of 1,000 titles, totalling more than 2,405 volumes

of ascetic, doctrinal, biblical works, of art, biography, hagiography, history, literature, fiction, poetry, philosophy, ethics and sociology, exclusive of upwards of 2,270 liturgical and devotional books. To all this was added the publication of "The Catholic Review," a monthly magazine offered free to any blind person in the country and in Canada.

Since the date of the February sketch, 1934, in the Woodstock Letters, the following Supplement will embrace three years, and take us to August, 1937.

We may first take a glimpse at the activities of the International Federation of Catholic Alumnae in cooperation with the Xavier Free Publication Society for the Blind, and recorded at the Dallas Convention of the Federation in 1936. This record embraces the joint activities of the Federation and of the Xavier Publication Society from 1934 to 1936. To the credit of a score or two of members of the International Federation of Catholic Alumnae is due the embossing or transcription of 121 titles of books, or 354 volumes, totalling 42,480 pages.

To the credit of the Kenwood Alumnae, Albany, N. Y., not affiliated with the Federation of Catholic Alumnae, are due 50 titles, or 110 volumes, with pages amounting to 14,340.

With but a modicum of financial help from these two societies, the Xavier Free Publication Society has spent, or will have to spend, on the proofreading, correcting, shellacking and binding of these 404 volumes an average of $6 per volume, or $2,424.

In addition to these manual transcriptions in Braille and their binding, some 15 volumes of standard works have been stereotyped on plates and printed into 29,250 pages with a reserve of that same number of pages in a subsequent edition.

All of this work will undoubtedly prove a boon to the blind who can read Braille on their finger tips. But

what about the 80,000 blind persons who cannot read Braille? Many of these had started to learn it too late in life to develop the keenly discriminating touch which it requires for the mastery of a raised system of dots. Fortunately a most noteworthy project for assisting and rehabilitating this class of the sightless has been the making and the wide distribution of "Talking Book" machines. The machine itself is fundamentally not much different from a phonograph. When Thomas Edison originally invented the talking machine, one of the uses which he foresaw for it was communication of permanent knowledge to the blind. In the early days, however, it was found that any extended amount of material would become cumbersome and the transcription of a single book on records would produce too heavy a load. Of recent years, however, improved methods have resulted in a record-disc so perfected that it sustains 150 grooved lines to an inch. A standard size book can now be transcribed on six two-sided 12-inch records.

More than 15,000 of these talking machines have, since their invention, been distributed in the various States by the Library of Congress, in conjunction with the American Foundation for the Blind at 15 West 16th Street, New York City. For the blind who cannot afford to buy these "talking book" machines, free loans are made to them for an indefinite period. The Post Office Department has established a free franking system, by which both machines and records are sent back and forth without cost.

Whilst the Library of Congress with its appropriation of $175,000 for this purpose has had upward of a hundred books recorded on sound-recorded discs, the Xavier Free Publication Society has made a humble beginning with providing our Catholic blind with the four Gospels and the Acts of the Apostles.

With funds provided by the Kenwood Alumnae, of

Albany, N. Y., a hundred sets each of four double phonograph discs for the recording of St. John's Gospel, and a hundred sets of six double phonograph discs for the recording of the Acts of the Apostles, have been pressed for the free loan to the blind of the country through state libraries and through our own national circulating library.

Through funds provided by the Brooklyn Circle of the International Federation of Catholic Alumnae, a hundred sets each of five double phonograph discs for the recording of St. Matthew's; three double phonograph discs for the recording of St. Mark's, and seven double phonograph discs for the recording of St. Luke's Gospel, have also been pressed for the loan to the blind by State Libraries and by our nation-wide circulating library.

So far the sum of $2,299 has been spent for the recording of the four Gospels and of the Acts of the Apostles, exclusive of the cost of containers for the shipping of these records. Our next recording, if funds are available, will be the Baltimore Catechism, No. 2. Few of our Catholic blind who have attended state schools have ever received religious instruction. The Catechism will prove a revelation to them and supply what they have lost through lack of early training.

We have so far taken a glimpse at the joint activities of the International Federation of Catholic Alumnae, and of the Xavier Free Publication Society for the Blind. These activities have mostly been carried on from 1934-1936, and have embraced along with its publication of Braille books, the publication of The Catholic Review, which is sent free to any blind applicant in the United States, and through our readers to blind persons in Canada, Ireland, England, Scotland, New Zealand, Italy, Mexico, Australia, Africa and India. The single expression of the appreciation for the Catholic Review from one of our readers in Washing-

ton, D. C., will suffice to show why the magazine is popular: "The Catholic Review is the most richly intellectual magazine Catholic or non-Catholic, I have ever come across in Braille."

An adjustment made on our cylinder press has enabled us to do two-side printing, and to enlarge our magazine from a 24 to a 48-page issue on the same amount of paper which was used in the past. This process, however, calls for twice the number of stereotyped plates from which the embossing is made on paper. The cost of materials for producing free of charge to the blind this magazine averages at least $1,000 a year. So far only $332 has been contributed by the International Federation of Catholic Alumnae towards its production for the past twenty years, so that our burden of cost has amounted to practically $20,000, from the day we started the Catholic Review. Would that some one would endow it at $20,000! Anterior to its publication in Braille, Grade One and a Half, we published The Catholic Transcript from 1900 to 1918 in New York Point. Partial cost of its publication was during those years raised by the blind.

Outside of what we have so far noted about our activities for the blind and carried on chiefly during 1935 and 1936, there are a few interesting items which we have failed to note, such, for instance, as the loan of our Braille literature to readers, who are habitually applying for our books outside of New York City. To cite but one of our surveys: from January, 1935, to September, 1935, a period of eight months, we have circulated from our library approximately 4,194 volumes as loans to our regular readers. As for the books of ours which have been circulated from the state libraries of the country each year, we have no way of estimating the circulation. The same may be said of the loan of our talking books—the four Gospels and the Acts of the Apostles—by the state libraries, which

have been provided with these records by the Library of Congress.

That our books have been greatly appreciated by our readers, the following few excerpts from their letters will show:

"I have just mailed "PLAIN REASONS FOR BEING A CATHOLIC" back to the Library, which book I found very interesting. You just don't know how much real enjoyment and help I get from your magazine and the Library books. I haven't seen a Catholic for six months, much less had the privilege of going to Mass. And I don't know what I'd do sometimes if it weren't for my reading." BURNELL, MISS.

"May I take this opportunity to say a few words of appreciation to those who have so nobly contributed this Catholic literature for the use of the blind. I found no real satisfaction in reading until I began borrowing books from your library. And I am glad to say that it has proved to be the greatest source of pleasure and inspiration in my life. No words can express my deepest gratitude. I can say no less of THE CATHOLIC REVIEW than I have said for your books. For its services may I also extend my sincere thanks." ST. PAUL, MINN.

"I am happy to tell you that at last I have fully decided to become a Catholic. I am making my first Communion on Easter Sunday. The books I have received from you, have more than anything else, helped to bring me to this decision. I shall continue to love your books and I know I shall need their strength and consolation more than ever before as my non-Catholic friends will feel that I have made a terrible mistake." CHICAGO, ILL.

"I certainly do appreciate the splendid Catholic reading that I have been getting from your Library. It paved the way for my reception into the Church which was also an inspiration to my mother. I have but one regret and that is, I wish I had had a way to learn when I was small, when I could see. I find a consolation in confession and I receive Holy Communion very often. My mother is to be baptized before long. My father went to Xmas Mass with us and it was the first time he had been inside a

church for years. I long to see the Catholic germ spread all through our family." PORTSMOUTH, VA.

"You cannot know how much benefit I derive from your literature in keeping me informed about so much that a Catholic should know, and I do not have any way of knowing except through your kindness in sending me the books I receive. My good Father confessor, our parish priest, often regrets that I do not have the same access to Catholic literature that his other parishioners have, but sometimes I wonder if I fully explained to him what your Society has done and is doing for me in this respect. I will be eighty years old next March and I cannot help looking back with regret on the many years I spent without the advantages I now have in the way of obtaining Catholic knowledge.." PUNXSUTAWNEY, PENN. (Lawyer)

"I have found a very high type of literature amongst the books which I have received from the Xavier library and have always closed my book with clean thoughts and the knowledge that my time was spent profitably. Those who have the responsibility of selecting books for the Xavier Library are to be congratulated." NEW YORK, N. Y.

"I, as you know, am a Protestant but your magazine constitutes one of my greatest pleasures. I should also like to receive some of your books, preferably books on Catholicism, and these I know you have." SMITHBURG, MD.

In spite of our modicum of funds we are extending our work and multiplying the number of our publications of both standard stereotyped books, as well as of hand-transcribed works.

May the readers to whom we offer these pages help us with their prayers and active interest in the work to maintain and further the cause of the blind for the honor and for the glory of God.

JOSEPH M. STADELMAN, S.J.

Obituary

FATHER FREDERICK J. BUNSE, S.J.

Father Bunse was born in Elberfeld, Germany, November 1, 1863, and two weeks after birth he was baptized in the church of St. Lawrence in his native city. Elberfeld is near the Rhine and is one of the most prominent manufacturing towns of Germany. Although the population is less than one hundred thousand, the town contains a library, a museum, numerous schools of various kinds and other modern facilities for education. Frederick Bunse took advantage of these facilities and began his education at the age of five. From 1868 until 1879 he continued his schooling and with marked success. From 1879 to 1883 he was a clerk in a mercantile house preparing for a business career. But he was not satisfied. His soul longed for something higher.

He received his First Communion in the church of Saint Lawrence, May 30, 1878. He was then in his fifteenth year. He was confirmed June 22, 1884, when he was in his twenty-first year. These dates recall old customs which are now deemed antiquated. During his four years in business he prayed for light and consulted his confessor. As a result of this interior and exterior guidance, he decided to join the Society of Jesus. On September 29, 1883, he entered the Jesuit Novitiate in Exaeten, Holland, which then belonged to the exiled German Jesuits. He had for novice master the famous Father Meschler, and he profited by his training. He took his first vows October 10, 1885. He made his Juniorate at Wynandsrade, Holland, where he spent two years in the study of Humanities and

Rhetoric from 1885 to 1887. From 1887 to 1890 he studied Philosophy and the natural sciences at Exaeten. Then he was sent to Buffalo, which at that time belonged to the German Mission.

From 1890 to 1894 he taught the Classics, German and Mathematics at Canisius College. At first he was somewhat handicapped by his imperfect knowledge of English, but little by little he overcame the drawback, and won the respect of his students. In the fall of 1894 he returned to Europe for his Theology. He made his first year of Theology at Ditton Hall, England, and the other three years at Valkenburg, Holland, where he was ordained August 28, 1897. From 1898 to 1899 he made his Tertianship at Wynandsrade, after which he returned to Buffalo.

From 1899 to 1924, that is, for twenty-five years, he taught at Canisius High School with unusual success. Many of his pupils have become prominent in professional, civil and social life. For instance, the Superintendent of Schools in Buffalo, Dr. Robert Bapst, was a pupil of Father Bunse.

In 1910 he published a Latin Grammar, which was highly praised by competent critics. Still it was not adopted as a text book in the province. He also wrote timely articles to help the Catholic press.

In 1924 Father Bunse was transferred to St. Ann's Church, in Buffalo, where he remained until his death. On October 1, 1933, he celebrated his golden jubilee by appropriate ceremonies in the church and a banquet afterwards. The clergy and the laity assembled in large numbers to do him honor. Prominent among those present were many of his former pupils.

For some years before his death Father Bunse suffered from a weak heart. Yet in spite of that weakness he brought Communion every week to a long list of sick or old people in all kinds of weather. That is a sacrifice even for a strong man, but a double sacri-

fice for a man with falling arches and a weak heart. Nay more, he usually read his Breviary going and coming on the street. Reading a book on a slippery sidewalk is not conducive to devotion for an ordinary man. But Father Bunse was not an ordinary man. He was a heavy smoker at one time, yet he abandoned the habit to mortify himself and because he deemed it more or less opposed to cleanliness. He was a hard student and he considered dining out as a waste of time at the best. He was regarded as an expert in Canon Law, and was often consulted by prominent priests on practical questions. He was inclined to take a rigorous view of Church legislation, and he sometimes refused Holy Communion to women who appeared at the altar rail with bare arms. When the other Fathers in the community remonstrated with him, he would reply that the Holy Father had condemned immodest dress. Yes, but the condemnation of the Holy Father was general and inoffensive. The Pope did not single out a definite person for a public humiliation before a whole congregation. Besides, a priest who acts thus is practically dictating to his Bishop. These and similar rigorous views marred his zeal to some extent.

On April 16, 1935, he went to Kenmore, a suburban town, to bless the house of his niece, who was newly wed. He had rather a long walk from the car to the house, and then had to climb up two or three flights of stairs. When he reached her apartment, he was completely exhausted. He sat on the sofa, uttered a pious ejaculation, and in a few minutes he was dead. His sudden death was a great shock to his devoted niece, but his prayers and her own strong faith saved her from fatal consequences. His death occurred during Holy Week, and the funeral was held on Easter Monday. In the meantime a demented girl who touched the body was miraculously cured. This is known in the parish.

REV. JAMES A. COLLIGAN, S.J.

The sudden passing of Father Colligan brought deep sorrow to our community, to our congregation of St. Ignatius Church and to the University of San Francisco. He virtually died in the exercise of his priestly duties. The call came to him in the sacristy of St. Ignatius Church where he was making arrangements for the funeral Mass of an elderly woman whom he had befriended and whom he had cared for during many years. He was to have accompanied her remains to Santa Clara, some fifty miles distant. By a kind providence he was stricken in the sacristy and not on the highway to the cemetery with four aged people, friends of the deceased woman. A fainting spell followed by a severe hemorrhage brought him to death's door. He received the last sacraments in full possession of his senses. Any breath might have been his last but he refused the aid of the doctor until he had made clear to Rev. Father Rector, who was kneeling by his side, all the details of the funeral, even insisting that Father Rector repeat his instructions. Only then did he submit to the doctor's treatment.

He recovered sufficiently to be removed to St. Mary's Hospital where he lingered for some thirty hours, edifying all by his patience, his piety and his perfect resignation to the will of God. Only an hour before he died he was visited by one of his brethren who had been closely associated with him in his long years of work for Church and College. He remarked that death was upon him and that he would not last through the night. Then in the greatest calm, but with deep emotion he said, "Before I die I wish to signify to you my deep gratitude for all that you have done all these years for St. Ignatius Church and College in the various activities for gathering money to pay off our debt and the erection of new buidings, in making good

friends and benefactors." His visitor interrupted him, begging him to spare himself, assuring him that he understood and appreciated all. "No, Father," said the dying man, "I must express my gratitude. I thank you for all you have done for me night and day without sparing yourself in sick calls, wakes of our friends and benefactors and their funerals. Father, I thank you. Words are feeble, but I will make up for all when I get to Heaven. Dying as I am soon, I wish to honestly say that in all my work for Church and College, it was not Father James A. Colligan that I was thinking of. No, it was God's glory, the welfare of Church and College and of the boys and the people of San Francisco." His visitor gave him the plenary indulgence which he received devoutly and gratefully. His visitor was called back to the sick room and began the prayers for the dying, assisted by Rev. Father Provincial, Rev. Father Rector, the Jesuit Chaplain of the hospital, a number of Sisters of Mercy and his own immediate relatives. He was conscious up to within a few minutes of his peaceful death at 10:00 o'clock P.M. on Sunday, May 2, 1937.

At the desire of His Excellency, Archbishop Mitty, who regretted his inability to be present himself, a Solemn Requiem Mass was celebrated in St. Ignatius Church for the repose of his soul. Classes were suspended so that virtually every Jesuit was present. Representatives from the religious orders were in the sanctuary and some thirty members of the diocesan clergy, who had all of them been the beneficiaries of the generous and unfailing help of Father Colligan during his thirty years as Father Minister of the community and Prefect of the church.

The writer of this notice of the life of Father Colligan was helped much by a manuscript, most precious, which was found in his room and which had as its

title, "Rev. James A. Colligan, S.J. Some facts of his life." He gladly and gratefully avails himself of these memoirs whilst adding from his own observation and experience during almost a half-century of brotherly, intimate association.

James Augustine Colligan was born in St. Brigid's Parish, San Francisco, on October 10, 1869, the Feast of St. Francis Borgia, S.J. He was the son of Terence Colligan and Jane Melvin, both of County Sligo, Ireland. His father's brother, John, was Dean Peter Colligan, pioneer priest of the Diocese of Buffalo, N. Y. He, however, spelled his name Colgan. Two cousins of his mother were priests, one, Rev. James Melvin of St. Anthony's Church, Oakland, and Rev. John Melvin, Pastor of Templebar, Ireland. Two cousins of James A. Colligan were Sister Sylvester and Sister Fidelis of Fort Worth, Texas.

His early education was in the Public Schools of his neighborhood, as there were then, as he writes in his modest diary, no parochial schools. From the age of eight until he was nineteen years of age, he served Mass almost daily at St. Brigid's Church, and was, then, and all through life, beloved by the venerable nonagenarian, the Dean of the Archdiocese, Monsignor Callaghan. He was very proud of the distinction accorded him of being Deacon at the Solemn Requiem Mass of his old friend and Father a short while since at St. Matthew's Church, San Mateo.

He entered the Novitiate of the Sacred Heart at Los Gatos, California, on the feast day of his mother, St. Jane Frances de Chantal, August 21, 1888. He had as Master of Novices the saintly Father Paul Mans, who died during his Novitiate.

During his life as a novice, and later, during all his Scholastic life, he was singularly pious, a lover of religious discipline and an exemplar of every virtue.

He was an enthusiastic student of the Classics in

English, Latin and Greek, and so proficient in the latter as to be able to give an hour's sermon in ancient Greek in the dining room of the Novitiate at Los Gatos at the close of his three years of the study of the Classics. He taught the Ancient Classics and English at the University of Santa Clara for four years and for one year at the University of San Francisco.

For three years he devoted himself to the study of Mental Philosophy and the Sciences at St. Ignatius Mission, Montana, and at Gonzaga University, Spokane, Washington. His four years of Theology were made at St. Louis University, St. Louis, Missouri, where he was elevated to the priesthood on the feast of the Holy Apostles, SS. Peter and Paul, June 29, 1904. On his return to California he sang Solemn High Mass in his old Parish Church of St. Brigid in San Francisco, in the presence of his happy father and mother and many dear friends.

He taught the Classics for a while at the Novitiate of Los Gatos and was assistant pastor at St. Joseph's Church, San Jose, for some time.

Though Father Colligan was stationed at Santa Clara College for a few years as Father Minister and Pastor of St. Clare's Church, most of his priestly life was spent in San Francisco where he was intimately and most fruitfully connected with the life, development and expansion of St. Ignatius Church and College during almost thirty years. He occupied the position of Treasurer during trying years, Minister of the House and Prefect of the Church. He did much not only for the Church and College but also for the neighborhood, in the opening of streets and their beautifying and in obtaining the lowering of the grade for the street-car lines on Fulton Street. In anxious hours he went about personally soliciting help from friends and benefactors.

He loved the beauty of God's House, her lovely Tab-

ernacles, the glorious ceremonies of her ritual and religious demonstrations. He saw to it that the faithful were provided with every opportunity for confession and service when sick. He loved the poor and obtained God's blessing on Church and College by giving abundantly out of his poverty, and humbly and successfully begged for money, clothing, food and dwelling places for God's poor. He was deeply pious. No one could see him celebrating Holy Mass or distributing Holy Communion without recognizing this. But it was when he was conducting the grand and solemn services with Bishops and even Cardinals on the Altar that he edified all by the order and precision of all the ministers in the Sanctuary. In his own private life he was devoted to the poverty he had vowed to God fifty years before. He was utterly unselfish and regardless of personal comfort. A life-long sufferer, especially in the last fifteen years of his life, he ever refused any relaxation and was devoted night and day to his work for God, for his religious brethren, for the students of University and High School and for the faithful.

Every Superior under whom Father Colligan served as Minister, Treasurer, Prefect of the Church, would testify to his devoted and unflagging labor, his attention to details and his utter selflessness.

All through these long years he was the soul of hospitality. The Jesuits of various Provinces who passed through San Francisco all testified to the care and solicitude of Father Colligan in his hearty welcome and in his efforts to entertain them during their stay in the City. He would go to all kinds of trouble in providing accommodation for them. Seldom, and then, only in extremity, would he ask any of his brethren to seek shelter anywhere but in his own house and college. The praise of his simple, generous hospitality is known all over the Society of Jesus throughout the world. And what all remarked about him was his own personal

work in fitting up rooms, getting all that was necessary in bedding and other necessities and comforts, and that at any hour of the day or night.

His love for the beauty of God's House was already mentioned and his joy in the grand ceremonies of the Church, in processions and extraordinary celebrations. He speaks of this in his dairy, and mentions the number of young priests whom he trained for the ceremonies of their First Solemn High Mass, and at which he assisted joyfully as Arch-Priest or Assistant Priest.

To secure precision and to help the various ministers in the Sanctuary, he had written out carefully all the rubrics for each and all of them, which he made available in small manuscripts.

With all his attention to material things he was a moral theologian of note as well as a canonist and rubricist. He even found time to publish several booklets, historical and literary, bearing on the Classics. Others he had ready for publication, should they meet with approval by Superiors. Of the former there were ten, of the latter twelve.

In the diary of which we made mention, there are copies, precious historically, of letters testifying not only to the securing of the various parcels of property which went to make up the site on Ignatian Heights, but also from the Railroad Companies and Boards of Supervisors for concessions to better conditions in the neighborhood of Church and College. Besides all this, there are letters from the architect showing the active part Father Colligan took in the construction of the magnificient new church. One letter from the Labor Councils of the City expressed their gratitude that he favored local firms and local workmen, refusing to accept bids for steel and other materials from eastern firms.

Space may be given here to a tribute to Father Colligan from an eminent civil engineer, Mr. John E. Pope,

who acted in concert with him as an adviser and co-operator in securing the property, parcel by parcel, on the hill now called Ignatian Heights, and in surveying and laying it out. Mr. Pope deserves the everlasting gratitude of not only the Jesuit Fathers but of all San Francisco for his share in this great work.

After suggesting that some monument be made for Father Colligan when the plans for the University were carried out, by calling the entrance to the grounds Colligan Drive, he says, "Without doubt there is no other man whose vision of the future, whose studies of existing conditions and of future requirements have entered so essentially and deeply into the success so far accomplished by St. Ignatius in its new location. There is no other in whose mind were so paramount all the details that had to be worked out before success could be attained. The labor that he imposed upon himself, the almost insurmountable difficulties he overcame, the battles that he fought, were known only to himself. They are not dreamed of by the ordinary person. With his education together with his trained mind, with the deep, philosophic trend of his thoughts, he conquered difficulties that apparently had no solution, difficulties which arose before him in his labors for the success of his loved Order and its work.

"Quiet, unostentatious, unassuming, thoughtful for others, not too vigorous in health, never thinking of self, he persevered unceasingly in the task he took upon himself. To his efforts alone, it may be said in all truth, is due the very existence, the beginnings of, and the most difficult achievements won by the Jesuit Fathers in whatever has been accomplished on Ignatian Heights to which he gave the name. Without his perseverance there would not be witnessed today that splendid addition to the City, Ignatian Heights, and St. Ignatius would have suffered in consequence.

"His first work in securing the ground for the

Church, placing it on that most superb of sites, making it known to every citizen of metropolitan San Francisco and to the visitors to our City, his securing, piece by piece against obstacles, the many additions in area that were added to the original purchase, his cutting down the grade on Fulton Street, also his opening of other streets in the vicinity, making improvements of various kinds together with his comparatively unknown but wonderful perseverance during many years in securing funds to relieve the great debt of the institution, are works worthy of special recognition by all the people of the City.

"The above encomium is not written without realizing or remembering the labors and wonderful work done by all the Fathers of St. Ignatius, but the history of St. Ignatius in San Francisco is not complete separated from an account of the enduring labors of this gentle son of St. Ignatius, and the few words I have added, although they are inadequate and fall far short of what they should be in order to tell the full truth. In his humility and modesty, dear Father James A. Colligan, S.J., would prefer that no mention be made of him at all. However, they are just a slight reminder to the people of the great debt of gratitude they owe to this man for what he did for them to advance their interest in these things that are most vital to themselves and to their children for both their earthly and eternal needs."

The memory of this perfect gentleman, exemplary, zealous priest, this brilliant scholar and truly holy man, Father James A. Colligan, S.J., is in benediction.

God rest his brave, devoted, holy and generous soul! Amen.

FATHER CHARLES O'BRIEN

Of the New England Province

Rev. Charles L. O'Brien, S.J., well known and popu-

lar retreat master, died at Hotel Dieu, Kingston, Ont., October 31, 1936, after an illness of several months. Father O'Brien was 56 years old.

For the past six years Father O'Brien had been an energetic, zealous and unusually successful master of retreats to priests, religious and the laity. He had given retreats to the priests of the dioceses of Boston, Providence, R. I., Manchester, N. H., Portland, Me., and others and his work was highly praised by all who heard him. At the close of his retreat to the Boston priests, His Eminence, William Cardinal O'Connell paid high tribute to his efforts. Father O'Brien's unusual oratorical gifts, his avid reading of spiritual books, his own unselfish and generous life as a priest and the fact that he himself had been a priest of the diocese of Springfield for eleven years made him eminently fitted for this important work. His retreats to religious were also always well received and the success of his missions and novenas to the laity made his services in great demand by New England and Canadian pastors. An extended mission tour brought him to Canada last March but he had scarcely begun the work, when he was stricken with an heart attack in the rectory at Belleville, Ont. He rallied from the first attack but never left the hospital in Kingston, where he was moved and died there after a third attack and from complications that had set in.

Born in Clinton, Mass., June 28, 1880, Father O'Brien attended the public schools of his native town. After graduation from high school, he entered Georgetown University, Washington, D. C., in the class of 1903. His first ambition, but one that was only realized after reverses and difficulties, was to be a priest of the Society of Jesus. After completing his sophomore year at Georgetown, he applied for admission to the Society, was accepted and entered the novitiate at Frederick, Md., on August 14, 1901. Ill health compelled him to leave before the completion of his year

of noviceship. Apparently frustrated in his ambition and faced with the discouraging prospect of permanent ill health, he returned to his home in Clinton. Still clinging, however, to his ambition to be a priest, after an unexpected and remarkable recovery, he entered St. Bernard's Seminary at Rochester, N.Y. Ill health again handicapped him during his studies. Fearing that he would die before ordination, the seminary authorities generously decided to ordain him a year ahead of his class. In the seminary chapel, he was ordained to the priesthood, June 7, 1907. Returning to Springfield, he was assigned to the chaplaincy of St. Luke's Hospital, Montague City, Mass.

After a decided improvement in health and a year of special study in Sacred Oratory at Catholic University, Washington, D. C., he was assigned by Rt. Rev. Thomas D. Beaven, Bishop of Springfield to the newly organized Mission Band of the diocese. With characteristic energy and unusual success, he devoted himself to that work until December, 1918. The ambition, however, to be a priest of the Society of Jesus never left him and after asking and receiving permission from Bishop Beaven, he again applied for admission to the Society, was accepted and entered the novitiate at Yonkers, N. Y., as a novice priest on December 14, 1918. Though 38 years old and a priest, he lived the humble life of a novice for a year, cheerfully performed the menial tasks assigned to him, generously endured the sacrifices and hardships that novice life demanded and enjoyed the companionship of his fellow novices, who were high school and college youths. He pronounced the first vows of the Society in the chapel at Yonkers on December 14, 1920, and his boyhood ambition to be a Jesuit was finally realized at the age of 40.

Before his appointment in 1930 to the work in which he was engaged at the time of his death, he had spent ten laborious years in the classroom, having taught

at Regis High, New York, Brooklyn Prep, Brooklyn, N. Y., and St. Joseph's College, Philadelphia, Pa. His fatherly interest in the boys entrusted to his care, made him a popular teacher and a much consulted spiritual adviser. From 1924-1929, he was professor of history at Boston College and student councilor. After a year of tertianship, at St. Andrew's on Hudson, Poughkeepsie, N. Y., he pronounced the final vows of the Society, in St. Mary's Chapel, Boston College, on February 2, 1930.

Though apparently possessed of a strong physique Father O'Brien had a chronic weakness of the heart which suddenly made itself manifest as the result of his vigorous and unremitted work in the vineyard of the Lord. His calendar of engagements for retreats and sermons was so completely filled that it was well nigh impossible to continue the exertion he displayed over such an unbroken schedule without exhaustion or collapse of his physical powers. In delivering a sermon or in giving a conference he entered so earnestly into the subject and became so anxious to impart it in its full import to his listeners, that he was wholly oblivious of the possibility of overtaxing his strength. He preached with a zeal for the Word of God that actually ate him up. A powerful orator of the old time Celtic School, he could explain a doctrine or point a moral in a manner that demanded attention and assured persuasion. With all his long years of experience in the pulpit, he never undertook to preach a sermon without long and earnest immediate preparation. A popular professor, a genial community man, and a discreet advisor in the spiritual life, whose counsel was sought by many, both in and out of the religious life, Father O'Brien made friends for the Society and created admirers of its ideals, wherever he was stationed. The history of his vocation placed him in a unique position to carry on what he considered to be a special apostleship. He never tired of talking about

the Society to the secular clergy, with the result that in their particular circles where he was intimately known, he not only strengthened their bond of friendship but increased their devotion for the Society and their admiration for its work.

After his death, his remains were brought to Holy Cross College, Worcester. Funeral services were conducted in the College Chapel on November 3, and the Mass was celebrated by Rev. John M. Fox, rector of St. Robert Hall, Pomfret, Conn., the community of which Father O'Brien was a member. Burial was in the College Cemetery. He leaves a sister, Mrs. Francis McSherry of Huntington, Pa.

A. M. D. G.

Books of Interest to Ours

The Spiritual Exercises of St. Ignatius Made Easier. By Aloysius Ambruzzi, S.J., St. Aloysius College, Mangalore, India. 50c.

In this book Father Ambruzzi has followed the method he set forth in his book "Mental Prayer Made Easier". On one page is contained a picture or series of pictures which is more than a prelude. Very often the picture together with the statement under it embodies the entire subject matter of the meditation or the leading idea of a single point of a particular meditation or contemplation. On the opposite page are found in colloquies the thoughts which would naturally suggest themselves to one who has seriously and prayerfully contemplated the picture. Father Ambruzzi has made a very happy selection of pictures which vary from the traditional masterpieces to the pen and charcoal sketches of a more modern composition.

This book is a welcome adaptation of the Spiritual Exercises to the needs of the present generation which does a minimum of serious reading but a maximum of looking at pictures. In spite of his daring feat Father Ambruzzi has adhered to the spirit and order of the Ignatian Exercises. The book should prove a help and consolation to all devout souls but should especially be welcomed by beginners and the sick who require an easier form of mental prayer. Preachers will find the adaptation of the exercieses to the Liturgical Year as contained in the appendix useful.

AMERICA PRESS PAMPHLETS

Social or Anti-Social Wages? By I. W. Cox, S.J.

The close connection between material goods in sufficiency and the life of virtue demanded by the natural and moral law makes of paramount importance every positive and concrete instruction on the immediate alleviation of the workingman's condition and the reorganization on Christian ethics of the present economic structure. In his pamphlet, "Social or Anti-Social Wages", comprising three articles formerly given as broadcasts over the Paulist radio station, Father Ignatius Cox has given us a strong and unmitigated presentation of the Church's attitude on the present immoral economic order in the

United States. So distorted have the conditions of the social and economic life become that men can scarely attend with rational ease to their eternal salvation. Showing that nature and nature's God has destined all material goods to the use of all men in order that they may acquire that sufficiency requisite for virtuous living, Father Cox deplores the shameful lot of the laborer who is forced unjustly to receive wages too meager for a fair demand on material goods. "The denial of an adequate wage to the worker, the economic enslavery of the worker, is at the root of all our woes, economic and moral". What adds to the exasperating deformity of social and economic equity in this country, (singularly blessed by God with abundant resources more than sufficient for the well-being of everyone), is that pagan greed and injustice can only account for the disorder. Only by supplanting economic liberalism with Papal teachings can we hope for a fair distribution of created goods in conformity with the demands of common good and social justice.

Good Saint Ann by Philip Burkett, S,J. Ten cents.

Father Burkett has divided his timely booklet into nine chapters with matter suitable for discourses or private reading for each day of the novena. After the opening chapter on devotion to St. Ann and another on prayer the author links that good saint with all the modern problems connected with courtship, marriage and the obligations of the married state. He concludes with a chapter on the powerful intercession of St. Ann.

Marquette by Gilbert J. Garraghan, S.J. Ten cents.

This is a popular biography of the missionary co-discoverer of the Mississippi with careful historical footnotes and references. Marquette is shown from his own writings to be not less a man of prayer than of adventure. A reading list is appended which makes this pamphlet very suitable for supplementary reading in schools.

Communism's Threat to Democracy by John LaFarge, S.J. Five cents.

Father LaFarge's address, which has been published in pamphlet form, not only shows the falsity of the statement that all governments are either Fascist or Communist, i.e., democratic in the communistic sense of the word, but he shows that true

democracy cannot be found, much less survive, unless bound together with true religious principles. The solution of the present crucial problem of society, and hence democracy, as contained in his plan of action deserves the earnest consideration of all truly democratic Americans.

Communism In Spain: 1931 - 1936 by G. M. Godden. Five cents.

This pamphlet is a reprint from the Dublin Review for October 1936. With well documented statements from the press, and in particular the communistic press, the author proves clearly and convincingly that the Spanish revolt "is the logical outcome of carefully prepared operations extending over many years of skilled progaganda and carried out with a single undeviating aim, through expert leaders under a unified control". It is offered not only as an enlightening essay on the Spanish situation but is as well a warning for other nations in their supposed security.

The Church in Spain: *Rich or Poor?* by Thomas J. Feeney, S.J. Five cents.

In this pamphlet Father Feeney explodes the theory that the Church in Spain was fabulously rich. Under twenty different headings he examines what would be the sources of this fabulous wealth. With statisics which he obtained with difficulty he shows just how poor the Church of Spain was at the beginning of the 1936 revolution. His facts show that the Church was not only poor but that the State was responsible for her poverty and the sad condition of affairs in Spain.

A. M. D. G.

VARIA

Other Countries

BELGIUM

LIÉGE. On the twenty-first of February last the Alumni Association of the evening Industrial School of St. Louis of Liége celebrated its thirtieth anniversary. The school was founded in 1903 by Fr. Adolphe Renard. Approved by the state it is under l'Office de l'Enseignment technique. Young workers already occupied in industrial or commercial pursuits find there the completion of their theoretical or practical formation which enables them to better their industrial positions. At the end of its course of studies each section has the power to confer a legal diploma. The moral and religious formation of the pupils is assured by a cycle of religious conferences. To date about four thousand young people have received the benefit of a professional and religious education at the St. Louis Evening School.

In 1907 was felt the need of an organization which would group the alumni and continue their formation, and the Alumni Association was created. By means of monthly conferences it perfects the knowledge that the members have acquired during their years of study. It places at the advantage of both alumnus and student the employment office and the library. Its study burses permit the aid of needy students by the purchase of books and tools. Recreational activities serve to strengthen the bonds of friendship forged during the school years. It numbers today nearly four hundred members.

LOUVAIN. The College of Theology situated at Lou-

vain shelters in its church a famous relic, the heart of St. John Berchmans, Belgian and patron of youth. The altar which was consecrated for it has just been renovated. A heavy table of rose colored marble rests on two large columns and leans against a marble plaque of deep green; the steps and platform are of black marble. The cross hangs above the altar from two bronze chains, while the drapery hangs from a copper-colored reredos, raised behind the altar and inscribed "Cor meum vigilat". The relic is enclosed in a crystal white urn and is placed in an arched vault of marble.

ANVERS. At Anvers the celebrated chapel of the Virgin in the church of Notre Dame and the Congregation of the Immaculate Conception established at the College celebrated each in its turn the 350th anniversary of the placing and the crowning of the statue of the Virgin at the front of the city hall. The latter was built by Corneille Floris from 1561 to 1565; but in place of the statue which adorned the porch of the old house of Gothic style the pagan town-counsellors of the Renaissance had set up on the gable end of the new building the figure of the legendary Salvius Brabo. In the wake of the iconoclastic wars the inhabitants of Anvers recovered their religious freedom and thought to solemnly glorify Our Lady in the face of the heretics who had outraged her. It was the sodality of the Annunciation directed by the celebrated Fr. Costerus, then Provincial of Belgium, which took the initiative with a subscription, with the intention of having a statue made of the Virgin Mother of Grace. On the 7th of April, 1587, the statue of Our Lady replaced the dethroned Brabo. The whole town assisted with indescribable pride at the crowning of the Queen of Anvers. The two recent ceremonies aimed to revive this lively devotion to Our Lady.

Echos, June, 1937.

CHINA

CHIANG KAI-SHEK. Great hopes for the future of the Chinese missions are furnished by the attitude of the man who holds in his hands the destiny of five hundred million people: Chiang Kai-shek. Although he has been a Christian for the past ten years, it was not until his capture and imprisonment in December, 1936 that he sensed the full power of the Christian religion. On Christmas Eve a messenger from his government brought word to him that Catholic China at her solemn Christmas ceremonies would pray especially for the release of her leader. Chiang expressed his gratitude for the prayers offered for him and on Good Friday, 1937, made a profession of faith in Christ and His Gospels. The missions can look to the future with greater assurance. The peaceful and secure progress of the Church in China is closely linked with the success of China's leader in guiding his nation during these perilous times in a middle course between the Scylla of the Communist menace and the Charybdis of imperialistic invasion. The growing strength of the central government has been one of the important factors responsible for the recent increases in the number of Catholic Chinese at the rate of over a hundred thousand a year. The increased popular esteem for the Church was manifest in the receptions, both private and official, accorded the papal delegate to the Eucharistic Congress during his journey through China.

(*Die Katholischen Missionen, Sept.* 1937)

TWO CONTINENTS IN MOVEMENT. Although the Observatory of Zi-Ka-Wei will not be represented among the astronomers of the entire world who will gather in the North of Japan for the total eclipse of the sun on the 19th of June, 1936, nevertheless at a

congress of astronomers and scientists to be held at Edinburgh next Autumn, Father Peter Lejay, doctor of sciences, general director of the Observatory, will present a phenomenon recently observed with relation to the moon.

It is a matter of common knowledge that the attraction of the moon causes the tides of the ocean; but how many know that when the moon is in one position, each of the continents moves to the extent of forty feet in one direction, and that as the moon changes its position the continents return to their place, later to move another forty feet in the opposite direction?

This astonishing phenomenon was observed by the astronomers at the Zi-Ka-Wei Observatory some ten years ago, and is still an object of thorough research at Observatories in Germany and France. During the months of October and November, 1926, the astronomers at Zi-Ka-Wei, after a most careful check-up on their calculations, discovered that the longitude of the world is considerably altered during certain phases of the moon. This was confirmed by a series of observations made in October and November, 1933, and communicated to other observatories by radio.

It is believed that possibly the force of attraction of the moon keeps the continents of Europe and Asia in a perpetual state of motion. This theory is based partially on a variable retard noticed in the reception of the hourly communications.

As a matter of fact the Observatory has not pushed forward its investigations of this important phenomenon, although it will, without doubt, be taken up at the congress at Edinburgh in September.

It must be admitted that the calculations are not conclusive. They are based on observations made at one place during the months of October and November—the best months for astronomical observations in Japan—and a series of calculations continuing for at

least a year should be made before the theory can be definitely established on a secure foundation.

It is not known to what extent this movement of the continents affects the life of men, but scientists from all parts of the world point out continually the tremendous influence of the moon upon the lives of human beings.

The North-China Herald, May 13, 1936.
Quoted in 'Lettres de Jersey', 1936.

FRANCE

VANVES. In the course of the year just ended the three reviews of Popular Action have seen their circulation increased in extraordinary proportions.

I. The "Dossiers de l'Action Populaire" have increased from 4,146 subscribers in May, 1936 to 5,783 in May, 1937. Besides this gain of 1600 subscribers there can be noted the increasing number of newspapers and reviews, religious and social personages, who are willing to quote from the "Dossiers".

II. The "Cahiers d'action religieuse et sociale" have registered in the same period an increase of 3000 readers, which brings the number of paying subscribers up to 14,090.

Under the title "A Valuable Aid in the Social Apostolate", the "l'ami du Clerge" of January 14, 1937 devoted six pages of its social chronicle to a review of the Cahiers for the year 1936. Besides the priests and working men there is noted also an increasing number of readers of every age and from all professions who seek in it information, both religious and social. Many important organizations as well, syndicates, Catholic Action groups and others, recommend the regular reading of the Cahiers to their members and make them send in their subscriptions for their sections. The influence of the review is thus increased considerably.

III. Since January, 1935, at which date photo-engraving was adopted, "Peuple de France" has more than doubled its monthly circulation which at this time reaches 931,000 copies; 841,000 for the bulletin, and 90,000 for the paper edition. In certain dioceses and cities the propaganda is made an easy task; the City of Rennes for example, receives for itself alone 12,000 copies. If no unforeseen event interrupts this continued increase one can predict that the million mark will be reached, even passed, by the end of the year.

(*Bulletin Bimestriel of the province of Champagne, July,* 1937).

INDIA

PUNA. For a long time V.R.F. General has been urging the erection of a Theologate for Religious Orders in Puna. This project was recently inaugurated by Rev. Father Rauw, the present superior of the mission. Our Brothers have already begun the work of construction next to St. Vincent's College. The building is expected to be completed in two years. Several Jesuit Provinces, to whose care an India mission has been entrusted, will have their men study there. May God grant that this "Gregorian of the East" become a fountain of graces for India and that many of the native sons embrace the Religious life in order that in the beginning they may labor with us and later carry on the work of leading the people of India to Christ.

(*Aus Dem Wunderlande*).

ITALY

In The Interests of Higher Religious Education

From as far back as 1919 there had been thought of opening a public course in apologetics at Rome. The Gregorian University became the seat of "The Institute of Higher Religious Education", which under the

guidance of Father Augustine Garagnani developed with incredible rapidity. Designed to promote both the scientific defense of the Faith and a deeper realization of its application to daily life, the course is primarily intended for persons of a liberal education and is so presented that they may be able to apply the teachings of Catholic philosophy and theology to the various problems they may meet. It is Father Garagnani's way of meeting the demands of the Holy Father as expressed in his encyclical "Ubi Arcano" which demands solid preparation from those who would aid the hierarchy in the work of the apostolate. About two hundred lectures comprise the course, beginning with a philosophical and apologetical training and working up to the domain of moral and dogmatic theology, canon law and church history. The method employed is far from being merely passive. Oral and written discussions, practical exercises and repetitions are the order of the day. Study is facilitated by a fine circulating library and by a discussion club. The examinations, which number about one hundred in all, pave the way for a diploma and the license to teach catechism in the primary and secondary schools. Each year the Pope grants a burse of eighteen hundred lire and two medals to the most outstanding of the pupils. Attendance has leaped from about three hundred to more than one thousand and these are chiefly from the professional and university ranks.

(*Ai Nostri Amici*).

MEXICO

Account of Father Gaston Ferrer and the Tarahumara Mission

We made the trip on horseback to Sisoguichi in order to celebrate Corpus Christi day on the twenty-seventh of May. It was our plan to hold on that day what we have come to call a Dia de Campo in these times of

persecution. A Dia de Campo consists in celebrating Solemn Mass in some picturesque spot near a town, and in the distribution of numerous Holy Communions and in the administration of the Sacraments of Baptism and Matrimony. The place designated for the day on this occasion was El Salto near Sisoguichi, and there Father Ferrer was able to recall that at a previous time with a sign from him many men and women had gathered there—for the most part people of the Tarahumara. He remembered too that confessions began spontaneously at an early hour and that more than two hundred received Holy Communion. After attending two Masses the crowd seated itself beneath the trees and after the *al fresco* meal Father Ferrer confirmed some sixty-nine persons.

In the afternoon we returned happy to Sisoguichi where children whom we educate presented an Arithmetic Specimen. . .It was clear that these little savages educated from their earliest years can indeed turn out to be useful men.

Father Ferrer spent the twenty-eighth in an inspection of the workshops of Saraveachi & Co., where the youth of the Tarahumara, many of them brought from the most hidden part of the Range, become expert workmen in the Tannery, Shoe factory, Carpenter-shop and Wood Yard. The father also visited the little houses—so hygienic and neat—wherein live those young men of ours married to girls of the Tarahumara who have been brought up by the Religious that aid us in the Mission. To appreciate the significance of this colony we must take into account that all during this persecution heavy blows have fallen which might well have blocked us in our work in the education of the Tarahumares and that they have confiscated as many as seven of the houses we had raised in various pueblos.

That same day Father Ferrer returned on horse to Creel to attend on the thirtieth a Dia de Campo got

up by the Confraternity of the Most Blessed Virgin Mary. The Confraternity of Creel is made up of young ladies, both white and Tarahumaran; all were bent on preparations for the celebration of the end of Our Lady's Month. The spot chosen was a beautiful cave that looks like a Gothic Chapel; it was decorated in white and blue by the Daughters of Mary.

Here is a brief resume of what took place that day. The night before the Tarahumares of San Ignacio had held the sacred dance called Tutuguri to call on God to bless this year's crops. Shortly after sun-up, Father Ferrer said Holy Mass, preached and gave Holy Communion to many whites and natives. After Mass three new members were received into the Congregation.

Then came breakfast followed by Misa Cantada and confirmations. The Rosary was recited in the afternoon and was followed with more singing and finally Benediction. A torchlight procession with the image of la Santisima wound its way about those picturesque places and finally brought up at a small plaza where several members of the Confraternity recited beautiful poems in honor of Our Lady. Father Ferrer was feted in the evening with a special *velada* characterized by a discussion of Atheism and interspersed recitations. One little tot effectively delivered the Teologia Infantil of Juan de Dios Peza. The white members put on the comedy 'Los Prudentes' wherein the weak among the persecution-ridden Catholics are heavily scored.

On the thirty-first two Tarahumaran young ladies came for us to take us to Mahuarichi. We spent the night there and the next day at Mass gave Holy Communion to the settlers and their wives. On the first of June we returned over the risky road to San Juanito from whence on the following day the grateful and much impressed Father Ferrer set forth on his return to Chihuahua. . . *From Nuestra Vida.*

American Assistancy

FORDHAM UNIVERSITY

THE STATUE OF CHRIST IN KEATING HALL

(Rev. Aloysius J. Hogan, S.J., *Georgetown Univ.*)

The idea of a statue of Christ the Teacher first came to me when I was privileged to visit and enjoy in Europe the glorious mediaeval cathedrals, particularly in France, where the statue of Christ, beautifully carved, stands teaching, at the very entrance of the Gothic edifices. Such a statue I first saw at Amiens, and there, I think, the idea was born.

Previously during my stay in England I had known of a statue of the Child Jesus which stood over the Master's chair in the famous old Saint Paul's School, founded by the celebrated Dean Colet, in London, in 1512. This School was dedicated to the Child Jesus, but from the very beginning it took the name "Paul's." Strype, the ancient historian, says: "The true name of this school is Jesus' School . . . the saint has robbed his master of the title."

No less a person than the scholarly Erasmus thus described this statue: "of excellent work, in the act of teaching, whom all the assembly, both at coming in and going out, saluted with a short hymn."

The hymn is rather an exquisite prayer, and the following is an exact copy:

> "O my most sweet Lord Jesus, who, whilst as yet a child in the twelfth year of thine age, didst so discourse with the doctors in the temple at Jerusalem as that they all marvelled with amazement at thy super-excellent wisdom; I beseech thee that—in this thy school, by the tutors and

patrons whereof I am daily taught in letters and instruction—I may be enabled chiefly to know thee, O Jesus, who art the only true wisdom; and afterwards to have knowledge both to worship and to imitate thee; and also in this brief life so to walk in the way of thy doctrine, following in thy footsteps, that, as thou hast attained meet glory, I also, departing out of this life, happily may attain to some part thereof. Amen."

Over the statue of the Child Jesus was a Latin inscription, written either by Dean Colet or by Erasmus:

Discite me primum, pueri, atque effingite puris
Moribus, inde pias addite literulas.

Milman has thus translated it:

Children, learn first to form pure minds by me,
Then add fair learning to your piety.

The Cathedral statue which represented Christ at the age of thirty years or thereabout and the old Saint Paul's statue of the Child Jesus suggested to me, several years ago, the idea of a statue of Christ at the age of eighteen years or so, the very age of most of the enthusiastic youths entering our colleges. The realization of my "dream" statue seemed at that time a mere dream. The building of Keating Hall at Fordham University afforded me the very unexpected but most happy opportunity to fulfil that ambitious "dream".

To my knowledge no statue or painting, either ancient or modern, of Christ at the age of eighteen, is in existence. How could I accomplish my dream? I studied and analyzed the originals of Michaelangelo's famous statue of David, of Raphael's well-known painting of St. John the Baptist, of Hoffman's popular painting of the Boy Christ (at the age of twelve) in the Temple, and of many other statues and paintings. I knew exactly just what I wanted. Patiently the ar-

tistic sculptor listened to my minute description of details as I frequently endeavored to visualize the statue for him. Quickly his artist's sense grasped the mental picture and he made a plaster model. Innumerable trips I made to the studio changing this detail, making that modification, altering this feature, until finally I was satisfied with the model. This was then shipped to Italy where we had contracted to have this unique statue carved in exquisite white marble.

On the pedestal or base of this statue in Keating Hall is carved the original inscription, in Latin, as it was found over the figure of the Child Jesus in old St. Paul's School, London. It has not been my good fortune to see the finished product of this unique marble statue of Christ at the age of eighteen as it stands in the beautiful foyer of Keating Hall, but I have heard from many sources that it is greatly admired. This I do know that the statue of Christ at their own age as He greets them at their coming in and going out will be an inspiration to the men of Fordham now and through the years.

GEORGETOWN UNIVERSITY

The Graduate School

The Graduate School of Georgetown University, in opening its eighty-second year, announces, through its Dean, the Rev. Aloysius J. Hogan, S.J., Ph.D., the addition to its Faculty of seven very prominent scholars in fields of Graduate study and research.

In the Department of Economics, Goetz A. Briefs, Ph.D., Freiberg 1911, has been appointed Professor of Labor Economics. Dr. Briefs, who enjoys a world-wide reputation in his special field, and who is the author of several authoritative volumes on Economics, both in German and in English, was formerly Professor of Economics at both Freiberg and Berlin Universities, was Director of the Institute of Industrial Re-

lations in Berlin, and was officially connected with the German Ministers of the Interior and Labor. The latest volume from the pen of Dr. Briefs is entitled "The Proletariat, A Challenge to Western Civilization," and will be published in early October. Since 1933 Dr. Briefs has been in America as special lecturer at several eastern Universities, including Catholic University.

Also in the Department of Economics, Erik T. H. Kjellstrom, A.M., Columbia, 1931, has been appointed Instructor in Finance. Mr. Kjellstrom formerly held the post of Economic Adviser to the Royal Economic Planning Commission of Sweden, and has recently been Instructor in Finance at Rutgers University. Mr. Kjellstrom is the author of several volumes on Finance, and is co-author of "The Economics of Inflations."

The Rev. Charles A. O'Neill, S.J., Ph.D., Fordham, 1936, has also been added to the Faculty of Economics. Father O'Neill has for several years been making special studies in the field of International Economic policies, and has only recently returned from a year of research in England and Wales. The greater part of his research activity, however, has been centered in the field of the Economics of the Orient.

In the Department of History, Olgerd P. Sherbowitz-Wetzor, Ph.D., Harvard, 1934, has been appointed Assistant Professor of Mediaeval History. Dr. Sherbowitz-Wetzor, after extensive training and historical research in European Universities, has been engaged in lecturing in the field of Mediaeval History at Catholic University and at Harvard. At Harvard he was closely associated in research work with Dr. Blake, Head of the Department of Mediaeval History.

The Rev. Daniel E. Power, S.J., M.A., Boston College, 1929, has been appointed Assistant Professor of History of Christian Origins. Father Power was for three years lecturer in the Department of History at

Fordham University. Recently he completed a lengthy period of research work in Europe, particularly in Belgium, where he was associated with the work of the Bollandists. Father Power will receive his Doctorate degree at Fordham University in June, 1938, having completed all requirements.

The Department of Political Science has been greatly strengthened by the addition of Bernard S. Mayo, Ph.D., Johns Hopkins, 1931. Among the graduate courses Dr. Mayo will offer is a special course entitled "American Political Biography," in which he analyses and describes the potent factors in American Political Thought and Development as found in the lives of American political figures. In early October, Dr. Mayo's latest work, "Henry Clay, Spokesman of the New West," will be published. It is expected to take its place along with Beveridge's *John Marshall* and Bowers' *Jefferson* as the definitive life of a great and significant American. Dr. Mayo, before coming to Georgetown had been engaged in special research in early American political thought.

The Department of Physics has been augmented by the addition of Henry Miles O'Bryan, Ph.D., Johns Hopkins, 1930, as Associate Professor. Dr. O'Bryan has completed several years of excellent service on the faculty both at Harvard and at M.I.T., where his lectures and research in the field of Physics were very highly commended. He has contributed widely to Scientific and Physical Journals, gaining widespread recognition in his chosen field. At present Dr. O'Byran is enjoying a Research Fellowship in the Department of Physics at Bristol University, England.

During the past year, the Dean, Father Hogan, formerly President of Fordham University, has been engaged in the reconstruction of both the academic and administrative organization of the Graduate School. In this connection, James F. Leahigh, Ph.D.,

Georgetown, 1934, and a member of the Department of History and Government for several years, has been appointed Registrar of the Graduate School. In addition to his duties in the administrative offices, for which Dr. Leahigh comes well fitted, he will continue to lecture in Political Science.

This year the Graduate School is offering courses toward Graduate degrees in the fields of Biology, Chemistry, Economics, History, Mathematics, Physics, Political Science, and Seismology. It is to be particularly noted that only a limited number of students will be admitted to the Departments, thus insuring scholarly work, through the intimate association of Professor and Student, and the personal direction of eminent scholars.

According to the Dean, Father Hogan, the Graduate School of Georgetown University aims to create and to maintain a distinct center of Catholic Thought for laymen, and to this purpose the University is dedicating its best efforts.

ST. IGNATIUS' CHURCH

New York City

DEATH OF MRS. MARIAN ANDREW

All of Ours who at any time during the last thirty-two years have been stationed at 84th Street will recall the efficient and generous services of Patrick Andrew, the colored Janitor of St. Ignatius School. Everyone with whom he is in contact seems to become his friend, and his remarkable retention of names and faces has many times surprised some who have returned after a lapse of several years. Pat Andrew very frequently substitutes in the Refectory, and always takes the place of the porter on Christmas and Easter that the others may enjoy their holiday. He

said to Fr. Minister this year: "You're never happier than when you make others happy."—A truism unfortunately more honored in the breach. During the past year upon a visit of the then Rector of Wernersville, he remarked to Fr. Rector: "You, Fr. Fisher and I are now about the oldest ones around here." During the last week of May his beloved wife died on the eve of Corpus Christi, and when Fr. Thomas Donoghue, the Chaplain of St. Lawrence's Academy, arrived for the Community Mass of the Sisters of Charity, he found the following note: "I want to tell you my beloved wife, Mrs. Marian Andrew, died at 1:10 this morning piously in the Lord. Please tell the Sisters after breakfast; I wouldn't want to upset them before breakfast." Notice of the same was given the 84th Street Community, and arrangements were made for as solemn a funeral as could be held in the Church. The Solemn Requiem Mass took place on the following Saturday, and about forty of Ours were in the Sanctuary. The Church was crowded, and in the Congregation were six Sisters of Charity, former principals of the Parochial School, in addition to other Religious. The Children of the Parochial School chanted the Mass and the entire St. John Berchmans Sanctuary Society assisted. Fr. Charles J. Gallagher, Director of the Parochial School, was the Celebrant. A few days later the Sister Principal of the Parochial School received the following letter from the President of the America Virgin Islands Association:

115 W. 135th St.,
New York City,
June 8, 1937.

My Dear Sister Aquinata:

I take this medium to join in the acknowledgment of appreciation, which we, the friends of Brother R. P. Andrew feel toward the Clergy of St. Ignatius. In observing the esteem and honour in which our beloved

Brother and Friend is held, our faith has been renewed, and we know that it is not in vain, in every case to labor faithfully and conscientiously.

The Parish of St. Ignatius has indeed given an example of the true Christian Spirit, in giving to an humble daughter the benefit of the comfort and consolation of august and impressive aid through the magic and mystery of the Angel of the High Pontifical Mass. And all as a gift of love.

Though a non-Catholic myself, I have been fortunate enough to gather some information as to the hidden side of the Sacraments, and its Significance to Souls coming under its influence, and I can imagine the blessing and the soothing which was poured out upon our disembodied Sister Marian Andrews.

Yours truly,
Arnold Christian,
President American V. I. Society

The following letter was received by Fr. Rector from the Executive Secretary of the Federation of American Virgin Islands Societies:

Federation of American Virgin Islands Societies

149 West 136th Street,
New York City,

June 10th, 1937.

Rector, St. Ignatius Church,
Rev. Coleman Nevils,
980 Park Avenue,
New York City.

Dear Rev. Nevils:—

The funeral service of Mrs. Marian Andrew was the most beautiful and impressive of any that I have ever witnessed. There were numerous things about the service that impressed one very greatly.

The beauty of the interior of St. Ignatius Roman Catholic Church was the first great impression. The architecture and interior decorations are of insurpassible beauty.

The number of priests officiating, the beauty and length of the solemn high mass, the large group of school children from the church school, and the large turnout of the members of the parish, gave me the impression that the deceased and her husband was held in high esteem by the members and high officials of the church.

Mr. Andrew has been very faithful and loyal to us, his people, and we are very proud of the high esteem in which he is held by you, the other officials of the church, the children of the school, and the members of the church.

We extend to you and all responsible for the beautiful service, our sincere appreciation and gratitude for the honor bestowed on the deceased and her husband.

Very sincerely yours,
CARL H. MADDEN, *Exec. Sec.*

Mr. John Rooney, the Sexton and Undertaker of St. Ignatius Church, defrayed all expenses. The body of Mrs. Andrew remained in Mr. Rooney's funeral parlor for two days, during which all the classes of the Parochial School visited and prayed at the remains, as did very many of the parishioners. Fifty members of the Young Men's Sodality under the direction of Fr. Peter Torpy recited the rosary and all the Societies of the Parish were represented at the Mass. There were forty-seven Memorial Mass cards by the coffin. When all was over Pat Andrew expressed his gratitude, to use his own words, "that his beloved wife had had a real Jesuit funeral." To many, even among his non-Catholic friends, who inquired how it was that so much

honor was given, he replied: "You trust the Jesuits; they will never go back on you but be your best friends." The following is the account given in the leading paper of the Harlem district, The Amsterdam News:

33 PRIESTS AT WOMAN'S BIER

Thirty-three priests, twenty-eight nuns, 500 school children and about 700 other people packed St. Ignatius Roman Catholic Church, Park avenue and Eighty-fourth street, on Saturday morning when solemn high mass was sung over the remains of Mrs. Marian Andrew, whose widower, R. P. Andrew, has been employed by the St. Ignatius grammar school for thirty-two years.

Mrs. Andrew, 41, died last Wednesday at Morrisania Hospital, after a very short illness and after only a week of living in the Bronx. For nearly all of her previous adult life she had resided at 209 East Eighty-eighth street, but was forced to move when the house was renovated and made "for whites only."

Many View Body

On her own account and because of the high esteem in which her widower is held, large numbers of the clergy, the school children and their parents visited the undertaker's establishment at 64 West Eighty-seventh street and prayed and sent flowers, and these, together with large numbers of Harlemites, filled the church to overflowing.

To much of Park avenue "Pat" Andrew must be just another Negro going to and fro making his living, but to the parishioners of St. Ignatius, both young and old, "Pat" is an institution, who has seen priests come and go, babies grow up to adulthood and adults pass on. Although his wife did not work, the people also

learned to know her, as she attended mass or visited her husband. In fact east of Park avenue many of the people were her neighbors.

It was a steady procession Thursday and Friday into Rooney's undertaking place, as the little white children carried their floral tributes to the bier and knelt and said their prayers for the dead. Their parents came, too, and many priests also, and, in good Catholic fashion, they all knelt. Intertwined with these mourners came Harlem folk early and late.

The Rev. Charles Gallagher, director of the St. Ignatius School, was the celebrant of the requiem mass; the Rev. John O'Hare, deacon, and the Rev. Charles Brennan, sub-deacon. In the altar were thirty priests and scholastics, including the Rev. Coleman Nevils, rector of the church. The boys of the Sanctuary Society were also in the altar.

Church societies officially represented in the congregation were the Young Men's Sodality, Young Ladies' Sodality and the Senior Women's Sodality. The church is under the Jesuit Fathers and the school is under the Sisters of Charity.

Besides large numbers of Harlemites there were in attendance representatives of the Benevolent Society of the American Virgin Islands, of which organization Mr. Andrew has been recording secretary about twenty years .

A. M. D. G.

Home News

Ordinations for 1937

The following Scholastics were ordained to the Priesthood on June 20, 1937, by His Excellency, the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore:

James R. Barnett
Alfred J. Barrett
Vincent I. Bellwoar
Michael J. Blee
James A. Buckley
Joseph F. Cantillon
Charles J. Denecke
Frederick G. Engel
John V. Flynn
Florian J. Frankenberger
Salvator F. Fugarino
Thomas E. Henneberry
Francis J. Heyden
Edward J. Hogan
Edward G. Jacklin
Hugh F. Kennedy
Richard C. Law
Charles P. Loughran
Walter J. Malone
John V. McFadden
Leo E. McGovern
Philip H. McGrath
Ambrose J. McManus
John P. McNicholas
Walter J. Miller
John B. Morris
Francis X. O'Brien
Eugene J. O'Keefe
Harold A. Pfeiffer
Matthew P. Reilly
Anthony G. Schirmann
Raymond G. Schouten
Thomas N. Smith
Ralph A. Sturtzer
Lincoln J. Walsh
La Verne F. Wilhelm
Stephen X. Winters
John E. Wise

Woodstock Faculty—1937-1938

Reverend Father Francis E. Keenan, Rector
Father Ferdinand C. Wheeler, Minister
Father Charles A. Berger, Professor of Biology

Father Hugh J. Bihler, Professor of Experimental Psychology

Father John A. Brosnan, Professor of Chemistry

Father William J. Brosnan, Professor of Natural Theology

Father Daniel J. M. Callahan, Professor of Scholastic Theology

Father Patrick J. Casey, Confessor of Ours

Father Allen F. Duggin, Professor of Scholastic Theology

Father Joseph S. Duhamel, Professor of Moral Theology

Father Joseph C. Glose, Professor of Psychology

Father Joseph H. Guthrie, Professor of History of Philosophy

Father Edward J. Hanrahan, Professor of Ontology

Father John J. Heenan, Professor of Fundamental Theology

Father Charles G. Herzog, Professor of Fundamental Theology

Father James H. Kearney, Professor of Moral Theology

Father Vincent L. Keelan, Professor of Critica

Father John V. Matthews, Professor of Scholastic Theology

Father William H. McClellan, Professor of Hebrew

Father John J. McLaughlin, Professor of Ethics

Father Francis A. McQuade, Professor of Canon Law

Father J. Courtney Murray, Professor of Scholastic Theology

Father James D. Nugent, Professor of Scholastic Theology

Father Stephen L. J. O'Beirne, Professor of Cosmology

Father Joseph T. O'Brien, Spiritual Father of the House and Philosophers

Father John S. O'Conor, Professor of Physics

Father Lawrence K. Patterson, Professor of History

Father Francis X. Peirce, Professor of Scripture, Old Testament

Father Edward C. Phillips, Dean of Philosophers and Spiritual Father of the Theologians

Father Stephen J. Rudtke, Parish Priest

Father Edward A. Ryan, Professor of Church History

Father Edwin D. Sanders, Prefect of Studies, Dean of Theologians, Professor of Scripture, New Testament

Father John J. Scanlon, Professor of Liturgical and Oriental Studies

Father Joseph A. Slattery, Professor of English

Father John F. X. Sweeney, Professor of Scholastic Theology

Father Neil J. Twombly, Professor of Latin and Greek

A. M. D. G.

Statistics

RETREATS GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE FROM

January, 1936 to January, 1937

	Retreats	No.
To Jesuit Communities	11	420
Diocesan Clergy	12	896
Columban Fathers	1	15
Holy Family Fathers	1	11
Society of the Sacred Heart	1	25
Seminarians	1	395
Christian Brothers	1	215
SISTERS		
Benedictines	3	226
Carmelites	2	40
Cenacle	1	15
Charity (B. V. M.)	14	680
Charity (Cincinnati)	3	240
Charity (Leavenworth)	3	364
Dominicans	1	15
Franciscans	11	960
Good Shepherd	9	231
Helpers Holy Souls	1	30
Holy Family	1	6
Loretto	3	215
Mercy	17	733
Missionary SS. of the Sacred Heart	1	25
Notre Dame	7	567
Oblates of Mary Immaculate	1	35
Pallotines	3	41
Presentation	1	68
Providence	1	280
Religious of the Sacred Heart	10	344
St. Joseph	13	974
Ursuline	6	405
Visitation	2	82
Zelatrices of the Sacred Heart	1	10
Laymen	64	2,463
Laywomen	33	2,387
Nurses	9	455
Students		
Boys	18	4,371
Girls	42	7,205
Total	309	25,484

A. M. D. G.

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE, S.J.

A DIE 1 JANUARII, 1936, AD DIEM 1 JANUARII, 1937

	Missionn. Popul.	Noven. et trid.	Concion et exhort.	Confessiones.	Communion. in templo nostro.	Associat. Piae: Quot.	Associat. Piae: Socior. numerus.	Adulti bapt. vel ad fidem reduc.	Ubi exercetur cura paroch.: Bapt. parvul.	Parati ad 1 am. Comm.	Matrim. bened.	Matrim. reval.	Pueri in schol. paroch.	Pueri in schol. paroch.	Exer. spir.: Quot. dies.	Exer. spir.: Numerus participantium
Denver, Coll. Regium	1	13	814	50,583	2,470	20	1,070	10	12	18	13	.....	.....	.....	169	2,393
Denver, Eccl. SS. Cordis	2	2	1,124	36,816	66,000	10	1,075	77	235	130	53	7	187	238	.....	.....
Florissant, Dom. Prob. S. Stanislai	2	4	269	13,329	5,819	4	84	1	3	14	.....	.....	.....	.....	35	569
Florissant, Eccl. SS. Cordis	1	.....	850	16,200	56,675	7	2,006	1	25	28	12	.....	148	166	.....	.....
Florissant, Eccl. S. Ferdinandi	.....	7	306	7,370	12,570	6	1,030	3	16	23	7	1	75	65	.....	.....
Kansas City, Coll. Kansanopol.	2	14	870	41,565	102,750	9	3,443	35	30	84	19	2	274	249	85	2,439
Kansas City, Eccl. S. Aloysii	.....	6	510	15,050	65,600	5	800	24	17	120	21	5	99	130	6	150
Mankato, Eccl. SS. Petri et Pauli	.....	.....	232	7,142	99,667	2	270	20	91	85	51	3	475	443	.....	.....
Milwaukee, Coll. Marquette	3	14	1,977	101,472	219,254	25	13,446	82	256	87	101	38	267	239	80	1,417
Omaha, Coll. Creighton	3	17	1,669	86,644	128,500	33	3,301	47	67	124	27	8	328	505	156	2,274
Pine Ridge, Miss. SS. Rosar.	4	25	1,670	25,633	84,000	4	400	40	135	120	20	12	165	190	.....	.....
Prairie du Chien, Coll. SS. Cordis	.....	4	1,165	40,224	74,908	10	930	19	54	42	16	6	135	133	155	1,476
Pueblo, Eccl. B.V.M. Montis Carmel	.....	.....	120	3,000	16,000	10	250	5	302	16	56	2	.....	.....	.....	.....
South Kinloch Park, Eccl. S. Angel	...	4	498	4,852	9,489	3	111	6	11	6	.....	3	65	63	8	47
St. Charles, Eccl. S. Caroli	1	4	1,077	25,625	60,000	5	348	.....	46	32	15	2	145	120	3	280
St. Francis, Miss. S. Francisci	.....	3	6,730	26,090	66,700	3	200	8	42	140	17	5	230	250	.....	.....
St. Louis, Coll. S. Ludovici	45	76	3,029	150,679	185,000	18	4,800	78	28	70	51	13	85	215	469	11,526
St. Louis, Acad. S. Ludovici	2	9	1,812	47,374	4,876	4	966	34	16	2	3	5	.....	.....	96	4,924
St. Louis, Eccl. S. Elizabeth	.....	.....	297	5,180	16,400	9	338	195	147	247	10	.....	.....	.....	3	29
St. Louis, Eccl. S. Josephi	3	5	755	24,855	20,400	7	1,380	10	11	15	3	.....	53	63	.....	.....
St. Mary's, Coll. S. Mariae	5	25	1,016	56,270	35,250	171	6,665	11	27	40	5	7	85	115	78	845
St. Stephens, Miss. S. Stephani	1	2	217	5,885	4,324	1	11	13	64	34	9	1	87	86	16	156
Trinidad, Eccl. SS. Trinitatis	3	10	1,409	47,039	71,134	20	1,036	8	664	289	151	8	243	291	.....	.....
Missio de Belize																
Belize—Cathedral	.....	12	1,540	19,600	64,315	14	2,250	82	337	225	69	12	659	668	14	55
St. Ignatius	.....	4	390	2,535	10,905	3	415	29	75	53	11	2	147	148	.....	.....
Benque Viejo	.....	11	335	9,677	13,975	5	441	3	111	35	14	.....	132	152	.....	.....
Corozal	.....	4	721	14,806	26,536	6	1,992	7	316	195	58	.....	435	336	6	12
El Cayo	.....	7	348	6,051	11,750	6	450	12	166	78	25	1	220	203	6	12
Orange Walk	.....	3	260	4,106	11,435	3	440	.....	129	26	14	.....	290	235	.....	.....
Punta Gorda	.....	3	414	7,900	27,040	6	412	2	232	210	41	.....	402	380	9	50
Stann Creek	.....	7	550	20,757	28,879	5	1,150	11	132	70	35	.....	389	367	5	6
Summa Totalis	78	295	32,474	924,309	1,602,621	434	51,510	873	3,797	2,658	927	143	5,820	6,050	1,399	28,660